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1958
NOVEMBER

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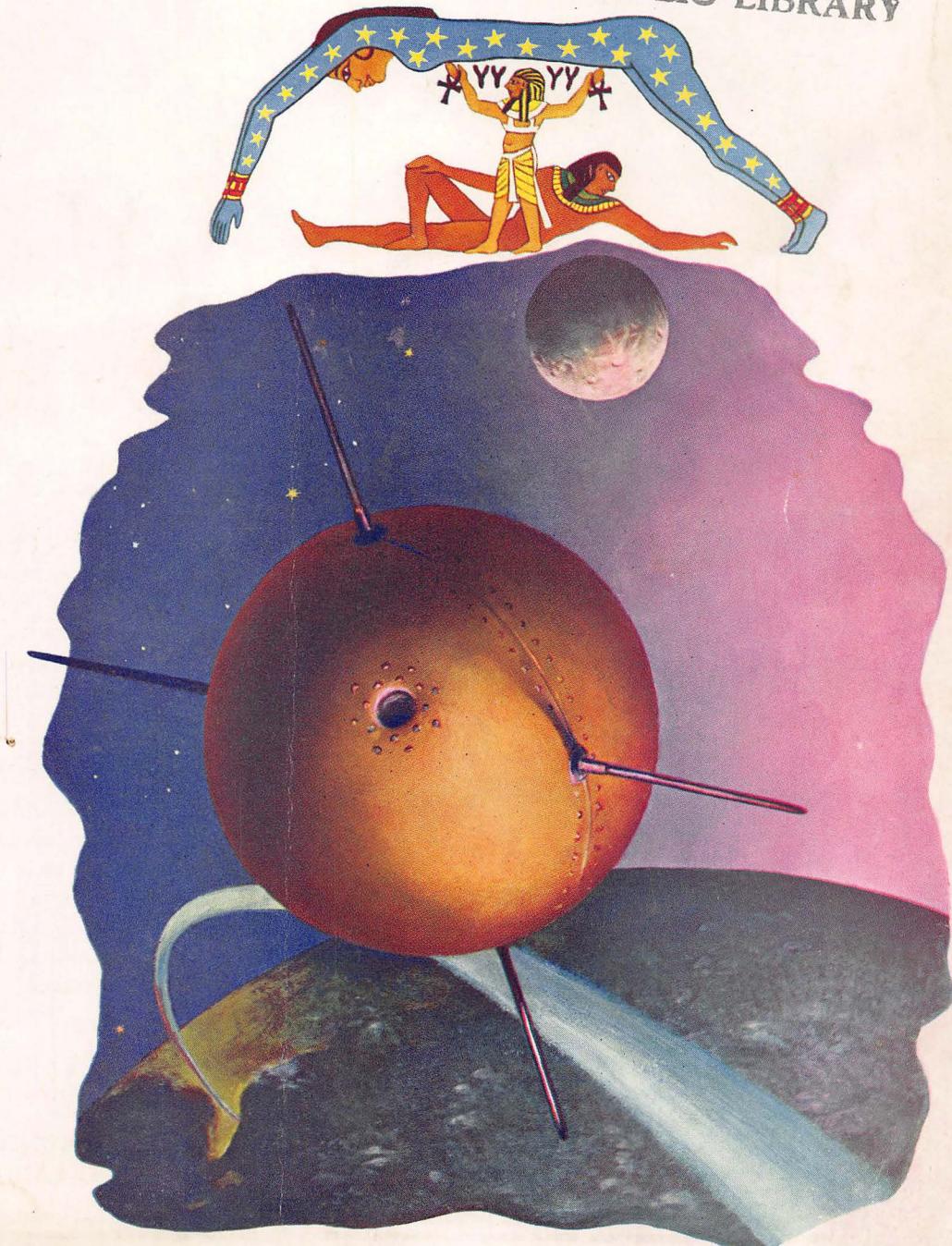
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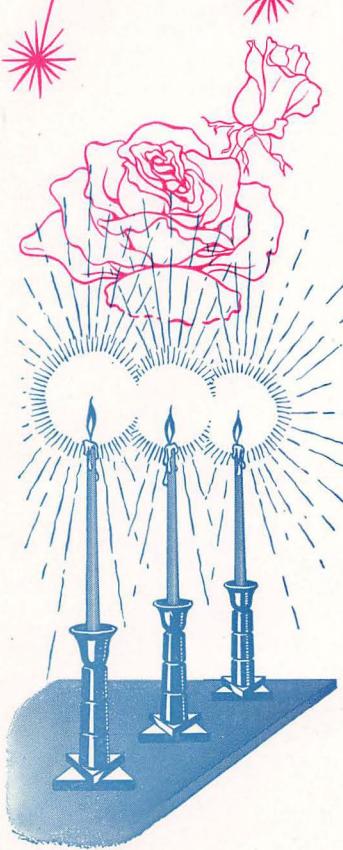
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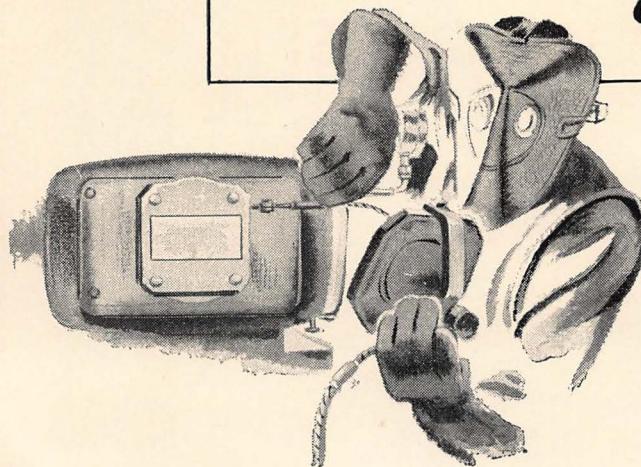


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(Photo by AMORC)

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Scribe S. P. C.

The Rosicrucians (AMORC)
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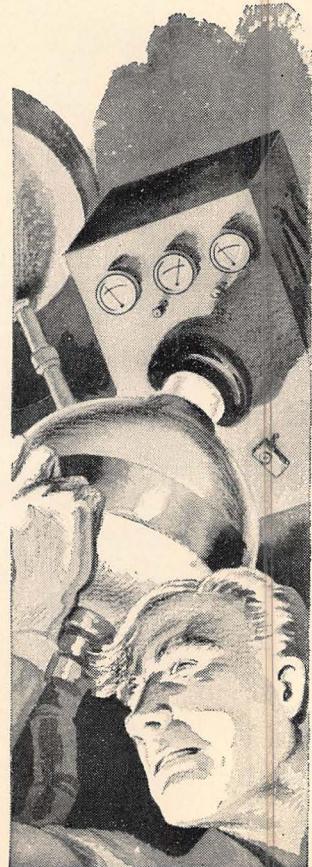
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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

XXXVI

NOVEMBER, 1958

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San Jose, California

EDITOR: Frances Veitasa

The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, *The Mastery of Life*. Address Scribe S. P. C., **Rosicrucian Order, AMORC, San Jose, California, U. S. A.** (Cable Address: "AMORCO")

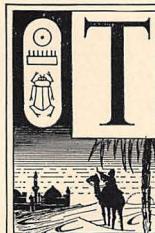
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THE THOUGHT OF THE MONTH

PEACE AND WAR FILMS

By THE IMPERATOR



HE incongruities of our modern world are all too obvious. The acceptance of them—or indifference to them—by intelligent peoples is, however, perplexing. All literate persons today are quite conscious of the precarious position of world peace. At no time in the history of mankind has there been such an armament race between powers with such far-reaching consequences. The threat of global war is a shadow that hangs with increasing ominousness over every nation. A nuclear war would not only engulf the combatants but neutral nations could not escape the radioactive fallout and the world-wide disruption of economy with its aftermath.

The newspapers, churches, educational institutions, and innumerable humanitarian societies continually implore for and resort to every rational and honorable method to maintain the peace. The settlement of increasingly divergent opinions arising out of rival ideologies is urged for the diplomatic level. Talk peace, think peace, do anything to avert the horror and the futility of a nuclear war—is the theme of today's news. It is contended that war, as a means of concluding a disagreement between sovereign states, is not compatible in this day and age with the great technological progress being evidenced. People who display the ability to escape the limits of earth and to make celestial excursions into space should be capable of circumventing the passions that flare into war.

From these proclamations for peace and oratorical and literary denunciations of war, one would believe that anything associated with war would be publicly decried—but look at the theater advertisements in the leading newspapers in the world! In New York, London, Paris, Sydney, Buenos Aires, it is all the same. There are featured one or more motion-picture films a month upon the theme of war. Each war in the past four decades has become a vast reservoir of incidents from which to supply material for war stories. Though these war stories leave little to the imagination, delineating all the realism of bombing, hand-to-hand combat, sadism, rape, and holocaust, the effect is always in some way mitigated for the audience. The spectator is left to think that out of it arose some great principle. The courage of the heroes, the sacrifices for nationalism, the fight against tyranny eulogized on the film are made to justify its being shown.

While, on the one hand, governments profess the need for an understanding among the peoples of the world to eliminate the suspicion engendered by strange and different customs, these war pictures heighten this estrangement and fan the embers of hate. The Japanese are now allies of the West, but the United States and the United Kingdom, in their current motion-picture war stories, are portraying roles showing Japanese brutality. It is not that many of the acts disclosed in the war films are not factual, but rather, one wonders why should old wounds be irritated? Why must the characters in such film stories refer to the Jap-

anese and Koreans as "gooks," and to the Germans as "krauts"?

This type of presentation distorts nationalism. It even irritates our former war allies. The producers of these films in the nations of the victorious allies, as the United States and England, usually represent their respective countries as being the principal factor in winning the war. This to no little degree annoys the populace of allied countries. Some films have been so idiotic as to make the whole victory of the war seem to depend upon a particular act of the hero of the play. Since this hero would be wearing the uniform of one of the nations only, the implication would be that that nation was the real victor. Such film stories have a tendency to minimize the efforts of the other allies. All of this causes national and sectional ill-feeling at a time when such is fraught with great danger.

Misleading Adventure

No matter how realistic the motion-picture presentation, to look at war vicariously is never quite as shocking as the actual experiencing of war. The youths who watch war films, featuring aerial combat and bombing attacks, cannot have the same full emotional impact as did those who actually participated in the devastation and terror imparted to a community and its individuals. In fact, these films principally emphasize the skill and daring of the pilots and bombardiers. To a great extent many of them are presented in more or less the same manner as a football hero making a score. The majesty of the bravery and the ability of the air-force men on the film mitigates the facts of torn bodies, blasted homes, and the ruthless rain of death from the sky. The whole is made to seem as an intensely thrilling game and challenge.

The men who actually fought these wars by necessity as citizens and patriots, who took part in the roaring hell of fire, find no enjoyment nor amusement in subsequently viewing films about the war. The new generation, however, knows of the war only by hearsay. Why make war a thing of

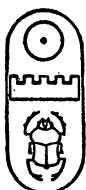
adventure and excitement to them? Why risk creating the impression that war has any real merit, other than being a last resort and an indication that man has not yet risen above a practice that began before civilization itself?

There is often the futile implication in war films that their purpose is to pay homage and honor to the great deeds of sacrifice made for one's country. Is it necessary to reawaken all the old hatreds that brewed war, and to risk creating wrong suggestions in fertile, young minds, in order to eulogize the war dead? Far greater dignity is depicted in erecting monuments to the war dead or to establishing institutions or commissions working for peace in their name.

The human mind needs stimulation or ennui will set in. This is especially true of youth with its abundance of energy. If the mind and body of the youth are not stimulated, the physical and mental energies, not being concentrated in various channels of activity, become dissipated. Further, if there is no proper release for this energy, aggravation and irritability result. This is experienced as restlessness and inclines the individual toward belligerence. He then tends to strike back at what seems to be the passivity and boredom of his environment. Improper direction of this accumulated energy of youth on the part of parents is one of the contributing causes of delinquency today.

War films appeal particularly to adolescents. They provide a vicarious *thrill*. The hazards of war as portrayed seem an *adventure*. By contrast, peace is made to appear insipid, dull, lethargic. It is difficult to make peace attractive, to have it appear in the role of the opportunity to study for the fruitful contribution to the pursuit of happiness—in contrast to the stimulus of the elemental passions by the war films.

Why should we continually fight the last war on the cinema screens while proclaiming in our newspapers the frantic efforts of statesmen to preserve peace?



Our Druid Heritage

By JAKE H. CARAWAY



ERE the ancient Druids, builders of Stonehenge, active in America long before Columbus? There is sufficient evidence for a reasonable conclusion that they were. This may explain some of the mysteries that are America: the Aztec legends of Quetzalcoatl; the highly developed monotheistic religion of the northern Indians; early records of Celtic-speaking tribes in America; the mounds of the Mound Builders; the symbolic writings found on landmarks throughout North America; and the great stone shrines like the Medicine Wheel in Wyoming and the Painted Rock in California.

Because the Druids forbade any written record of their history, they are very difficult to trace. Nothing is known of their origin for it seems to fade into the misty beginnings of our cycle in time. But we do know that in our current historic period they were a Celtic priesthood established in Gaul (France) and the British Isles. The Druid hierarchy was composed of a triad of bards, prophets, and priests. To the bards fell the responsibility of preserving the history and religious rules as well as composing lay songs to inspire courage in battle. It required twenty years of study for a novitiate to commit to memory the inner teachings of the Druid order.

The duties of the prophets require no explanation.

The priests were the instructors of youth, the judges and the consultants of the Divine Will. Wise in the mysteries of nature, the Druids worshiped God as the Supreme Being, regarding the sun and fire as manifestations of His Power. They were the predominant influence in the Celtic race, at least from the first century B.C. until the fifth century A.D. During this peri-

od the ethnic influence of Druid and Celt is inseparable.

The mystical Druid teachings survive in folklore and legend, especially in Ireland and Wales, the last stronghold of the Celtic race. The most authentic source of information on the Druids is in the Welsh rhymes in which the history of the country is preserved. In these countries we also find our legacy in physical evidence which may be definitely attributed to the Druids: stone shrines, standing stones, and symbolic writings and inscriptions on many landmarks.

The book *Antiquities of Ancient Ireland*, by the late Sean P. O'Riordan, professor of antiquities at Dublin College, is a rich source of information. There are many others. So, from available records we are able to make responsible comparisons.

The Feathered Serpent

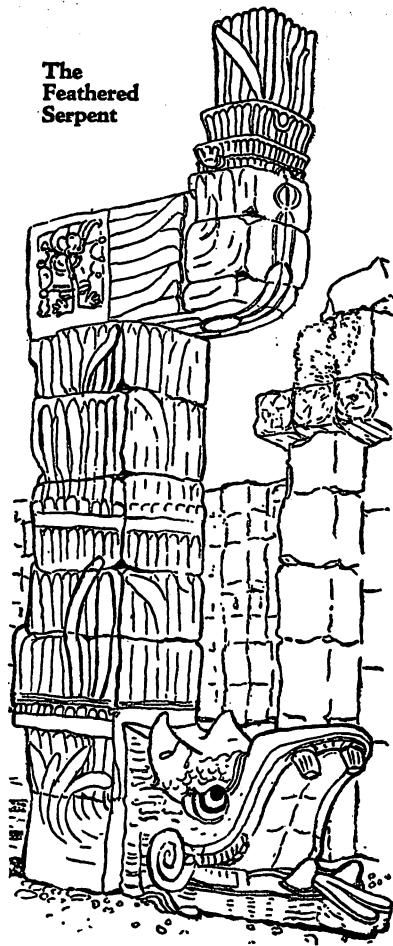
Those of us who recall our grade school history are aware that the Spanish Conquerors were welcomed by the civilized Aztecs as reincarnations of the legendary white god, Quetzalcoatl, who once sojourned among them.

The Catholic Fathers collaborating in the conquest diligently explored the Quetzalcoatl legend. Because of the Christlike teachings of this so-called God, they made the arbitrary decision that one of the Christian disciples, possibly St. Thomas, had somehow managed to reach the Mayan peoples.

With all respect for this interpretation a close scrutiny suggests that it is in error, and that Quetzalcoatl is a figure from an older Theology.

Perhaps the most important clue to this is the fact that Quetzalcoatl is symbolized by the feathered serpent, the ancient Druid symbol of Truth and Wisdom. This sign is hardly compatible with any Christian symbology.

The true Druid teachings are known to be very close to the early Christian



The
Feathered
Serpent

doctrines—so much so that even the Druid priesthood accepted Christianity en masse. This similarity could account for the error in identification.

A circumstance confusing to those who identify Quetzalcoatl as a single Christian missionary is that in the different Mayan districts or states the legend varies with regard to details of journeys and experiences of Quetzalcoatl, the white-robed teacher, among them. But the context of his teaching, a religion of Faith and Love and Charity, is the same.

It is the conclusion of some unbiased scholars that Quetzalcoatl was actually a collective name for a succession of missionaries ministering to the Mayan civilization over a period of perhaps four hundred years; that they were more than likely Druid priests who during the Dark Ages trod the length and

breadth of the Earth to preserve the Light of Truth in the world.

If there are any records of such missionaries to the tribes of northern Indians, they failed to appear in an extensive research. However, there are many things that suggest a strong Druidic influence.

Of prime importance is their religion. Although the tribes had no common spoken language, they all subscribed to a highly developed monotheism with definitely Druidic interpretations.

The American Indian revered the Great Spirit as the Supreme Intelligence, the Governor of all things. He recognized the Divine Spirit in the inanimate as well as the animate. He saw in all nature the expression of the Creator. He was aware of the eternal quality of the soul and knew life as a continuing experience. He had no idea of hell, for his God was benevolent and just. Man was rewarded in the hereafter according to the merit of his life on earth. Misfortune was not considered the vengeance of the Almighty but the natural result of man's folly in violating nature's laws.

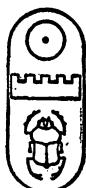
We see that the religion of the Indian was advanced far beyond his primitive culture. This must be the result of enlightened instruction from a source outside his race. The nature of his interpretations, corresponding so nearly with that of the ancient Celts, makes it reasonable to assume that the influence was Druid.

A Language Clue

Bancroft, historian and student of Americana, found from the early sixteenth century to the mid-nineteenth—while there were still unspoiled segments of the native American civilization—more than one hundred recorded instances of Indian tribes who either spoke or understood Celtic dialects. Many were from sources of unquestionable reliability.

An interesting one is the experience of the Reverend Morgan Jones, Chaplain to Major General Bennett, Governor of Monsoman County, Port Royal, South Carolina.

In 1660 Jones with a party was making his way through the Carolina wilderness to the Roanoke settlement. They



were overcome by hostile Indians and taken captive. After a trial, all were sentenced to die. As he sat awaiting his execution Jones' heart cried out that he should have endured so much to come to such an inglorious end. He began to pray in his native Welsh tongue—a Celtic dialect.

A young warrior from a neighboring tribe chanced to overhear him. The warrior became very excited at hearing the prayer and hastened to summon his chief. The chief came with a party from his tribe and arranged a ransom for the good Reverend.

He was taken to this tribe, the Doegs, where he was given a warm welcome and treated with hospitality. To his surprise all in this tribe spoke the Welsh language and Jones preached to them three times a week for four months. He was then escorted through the hostile territory to safety.

Could these Doegs be the "grey-eyed Indians of Virginia" that Harold Preece wrote about in his article "Worlds Underground" in the *Rosicrucian Digest*, November 1948?

From Early Explorations

St. Brendan, the renowned Irish navigator who spent years exploring the western Atlantic, is believed to have explored the American coast as far south as Florida in the years 521-523 A.D. Brendan explored inland to what must have been the St. Johns or the Mississippi River.

While in Florida, according to Brendan's report, he was the guest of an aged Celtic priest by the name of Festivus. Festivus had resided in Florida some thirty years at the time of Brendan's visit.

Those who would establish Brendan as the first white man to set foot on American soil ignore his own record that wherever he journeyed—the Faeroes, Iceland, Greenland, the West Indies, America—he found Celtic priests there before him. They were living in monastery groups or as single missionaries.

Recognizing that its work in the Cosmic Plan was fulfilled, the Druid Church had submitted to Christianity what remained of the Druid world under the influence of St. Patrick.

Patrick was dead only twenty years when Brendan was born in 484. The aged monks Brendan encountered were probably isolated remnants of that older Church, dying as the flower withers at the tip of the vine when the root is severed.

Lord Monboddo (James Burnett) was a Scottish judge, anthropologist, and metaphysician during the mid-eighteenth century who learned, from a source he considered reliable, of a Florida tribe who sang in their war song the exact lines from the Celtic hero Ossian's epic poem of the deeds of his ancestors.

These could have been handed down in tradition from tribesmen who learned them from the harp-playing musicians in Brendan's crew of sixty men.

The Mandan Indians of the upper Missouri River were sought with anticipation by early explorers. Eastern tribes described them as a colony of white immigrants from across the sea who settled there.

Chevalier de Verendries, a French explorer, was the first to reach them. He was disappointed, possibly because his hopes were too high. He reported that even though some of them did have fair hair and blue eyes they were just another savage race.

Catlin, artist and authority on the American Indian, spent several years among the tribes of the plains, studying them closely. He was convinced that the Mandans are of Welsh and native blood. Catlin considered the name *Mandans* as deriving from Madawgwyws, the Welsh name given the followers of Madawk, or Modoc in present-day English.

Preserved in old Welsh annals at the abbeys of Conway and Strat Flur is the story of this Welsh Prince Modoc who, during the reign of Henry the Second, set out on an expedition in search of the Western continent known to be somewhere beyond the sea.

After several years Modoc returned to persuade colonists to accompany him to the new land. Altogether ten shiploads embarked on this adventure. It is Catlin's belief that this group was somehow unable to locate the original settlement presumed to have been on the Virginia coast.

Beating across the uncharted Atlantic in their tiny ships, they reached America far south of their course. Probably exploring up the coast of the Gulf of Mexico they were bewildered by the great sweep of the continent bearing upon them from the north.

Groping hopefully into each northward turning of the land the thousand miles across the Gulf were multiplied by as many disappointments. When the Florida coast forced the group south for hundreds of miles they felt they were trapped on some great inland sea from which there was no escape. Turning back they made their way westward to the Mississippi Delta and entered that great river. They made their way up to the Ohio River valley where they settled. But hostile neighbors forced them to leave and they migrated north and west to re-establish themselves on the upper Missouri in the fertile Dakotas.

It is significant that the Mandans were not nomads as were the other plains Indians. They were an agricultural people, dwelling in permanent villages consisting of round houses made of earth and logs or stone. These houses are a type pictured by O'Riordan as being peculiar to the ancient Celts.

Unfortunately, the hospitable Mandans were wiped out by disease shortly after the winter during which they were hosts to the Lewis and Clark expedition, its first winter on the plains. But some of their round houses with the pit in the center of the floor have been preserved. They are identical with more ancient ones in Wales.

Another coincidence Catlin considered significant was the round bullhide boats of the Mandans. These boats were built by stretching buffalo hides over a framework of willow boughs. They were paddled by the women who stood upright, thrusting the paddle into the water before them, then drawing it straight back to the boat. The only other boat exactly like it and propelled in just that way is the Welsh coracle.

Before Columbus

Modoc's attempt at colonization in the latter half of the twelfth century was probably the last Celtic activity in America before Columbus.

If we assume that Modoc's expeditions were successful and accept Catlin's well-informed story of the latter group's migrations, we have a solution to contradictions in the premise that, with the exception of St. Brendan's exploration, pre-Columbian Celtic influence in America was solely Druid.

The Druids were not colonists. They believed that God placed the flora and fauna and the races of man on the earth where He wished them to be. They made no attempt to disturb His plan. Their ministry was solely to the minds of men.

Being a celibate priesthood the influence of the Celtic Druids, however widespread, could not account for communities of natives of mixed blood. So knowledge of the Modoc adventures enables us to establish a logical explanation for the discovery of natives of mixed Celtic blood on the Virginia coast and in the Mid-west. We have an answer for the evidence of Celtic colonization.

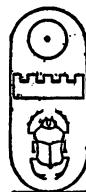
It is not difficult to understand how the Druid influence survived in recognizable form among the American tribes for more than a thousand years when we consider that the same influence survives in our own customs and beliefs after nearly two thousand years of Christianity.

There were undoubtedly recurring cycles of Druid activity in America extending back into very ancient times. How ancient may be beyond our comprehension, involving even the periods of Lemuria or Atlantis.

The solution to the entire mystery may lie in the symbolic paintings and inscriptions on old landmarks both in America and the British Isles.

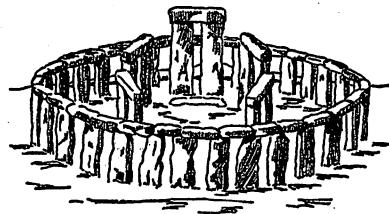
These writings may explain the meaning of the great symbolic structures of Stonehenge on the Salisbury Plain of Great Britain, the Medicine Wheel in Wyoming, and the earth mounds of Mid-western and Southern United States.

The *Rosicrucian Digest*, March, 1952, carried a story about the Medicine Wheel. It brings out striking similarities between this symbolic structure and Stonehenge. The article offers conclusive evidence that the builders of the Medicine Wheel and of Stonehenge



shared an esoteric knowledge to which we in our time lack the key.

It mentions two horseshoe-shaped symbols near the Medicine Wheel. Such symbols are to be found at the site of the great symbolic mounds of the Mound Builders and one is embodied in the structure of Stonehenge. *These horseshoe-shaped symbols may refer to the location of the key to the Western symbology.*



Within known symbolism there is such a symbol understood to have the meaning, *"It is written in stone."*

Sixty miles southeast of Atascadero, California, stands a great stone temple to which all these horseshoe symbols might refer, the Painted Rock of the Carrissa Plain.

This center of an ancient culture is carved by man or nature from a single stone in a giant horseshoe shape one thousand feet in diameter and two hundred feet high. Upon the galleried inner walls and elsewhere on this temple are a multitude of symbolic writings. They

are definitely an effort to communicate by a prehistoric people.

The origin of the temple and its paintings was unknown to the natives of the region when the white man came. It had withstood the centuries without defacement because the Indians held it in great respect as having a mystical significance.

This area of California is considered to be geologically the oldest part of the North American Continent. That the Temple of the Painted Rock was the center of an extensive culture is attested by similar writings abounding in secret caves in the nearby hills, and as far away as the Channel Islands off Santa Barbara. There is a great Painted Cave extending some fourteen hundred feet under Santa Rosa Island.

Could this area be the ancient seat of mystical Druid knowledge that mothered the symbolism of the Western world? Do the horseshoe symbols at Stonehenge, the Medicine Wheel, the mounds of Wisconsin, Ohio, Georgia, and elsewhere refer to the Painted Rock of the Carrissa Plain, the mother of them all? Is there buried beneath the rubble of the inner court of the temple, or concealed in nearby caves, a key to these Western writings just as the Rosetta stone was the key to the Egyptian hieroglyphs?

Only time and investigation will tell.



MORE ROSICRUCIAN RALLIES

Lansing, Michigan—The annual Rally of the Leonardo da Vinci Chapter of Lansing, Michigan, will be held on Sunday, November 9, at the Women's Club House, 603 South Washington Avenue. For details write to Mrs. Vera Van Hoosier, Rally Chairman, Route 3, Box 394, Lansing, Mich.

Washington, District of Columbia—The George Washington Carver Chapter of Washington, D. C. will conduct its first one-day Rally on Sunday, November 23, at the Raleigh Hotel, 12th and Pennsylvania Avenue, N.W. Grand Councilors William V. Whittington and Joseph Weed will be among the principal speakers. For details write to Rally Chairman, Hubert E. Potter, Sr., 504-12th Street, N.E., Washington 2, D. C.

Beware of False Claims-- F.U.D.O.S.I.

By RALPH M. LEWIS, F.R.C.

THE Fédération Universelle des Ordres et Sociétés Initiatives (F.U.D.O.S.I.), after extensive negotiations, was formulated on August 8, 1934. It consisted of a federation of fourteen of the renowned esoteric and initiatic Orders perpetuating the traditional arcane teachings. The purpose of the federation was to protect the teachings, symbols, and rituals of the authentic Orders from being misused and profaned by pseudomystical and metaphysical societies. Dr. H. Spencer Lewis, Imperator of AMORC, was one of the three Imperators and founders of the F.U.D.O.S.I. The incumbent Imperator of AMORC, Ralph M. Lewis, succeeded Dr. Lewis in representing AMORC in the F.U.D.O.S.I.

When the work for which the F.U.D.O.S.I. came into existence had been achieved, the officers of the respective organizations of which it was composed thought it advisable to concentrate all their efforts once again upon their individual societies. The principal officers therefore decided that it was time for a harmonious dissolution of the F.U.D.O.S.I.

The final document of dissolution as drawn up on the date of August 14, 1951, at a conclave of the officers in Brussels, sets out the reasons for the dissolution in detail and then concludes with the following statements:

1. The FUDOSI is dissolved on this day, 14th of August, 1951;
2. Each and every one of the affiliated movements will maintain its initiatic autonomy and independence, without being bound in whatsoever manner to the other Orders;
3. None of the Orders previously affiliated to the FUDOSI will



be allowed to reconstitute it without a written agreement signed by the Orders' founders, or may take advantage of it in the future;

4. The present declaration will be published by the various Orders in their own publications without any commentary. Brussels, the 14th of August, 1951.

The document was signed by Sar Hieronymus, Imperator of the Rose+ Croix of Europe; Ralph M. Lewis, Imperator of AMORC; and the Chancellor of the F.U.D.O.S.I. The signing was also witnessed by a member of the Board of Directors of the Supreme Grand Lodge of AMORC. The document was prepared in two languages, English and French. The English version carrying the signatures and seals of the above officers is in the vault of the A.M.O.R.C. in Rosicrucian Park.

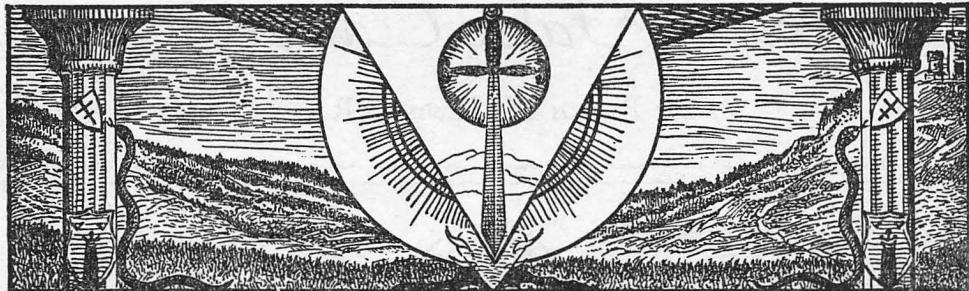
Now, an individual is implying indirect authority from the F.U.D.O.S.I. to establish Martinist bodies in England by claiming a charter from a body *formerly* associated with the F.U.D.O.S.I. Any implied connection with the F.U.D.O.S.I. is based upon a nonexistent organization.

Refer again to point No. 3 appearing in the document of dissolution:

3. *None of the Orders previously affiliated to the FUDOSI will be allowed to reconstitute it without a written agreement signed by the Orders' founders, or may take advantage of it in the future;*

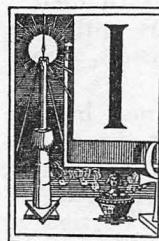
Do not be deceived by any subtle references to the F.U.D.O.S.I. in connection with current claims of organizing Martinist and other bodies in England or elsewhere.





The Supreme Sacrifice

By ALPHA L. WOLFE, F. R. C.



If we were to inquire of a number of persons what each considers the supreme sacrifice, we would receive answers that border on the heroic, such as are experienced only by a few on rare occasions. Among the replies we can expect "giving of life to save another, devoting life to a worthy humanitarian cause, or sacrifice for a cherished ideal." These are all worthy sacrifices, but what of the common lot of mankind? Is there not some supreme sacrifice everyone can make at all times?

Sacrifice enters life from early infancy to what we term *maturity*. An infant is wholly dependent upon the care and nurture of older or matured persons. Growth implies preparation for functioning on ever higher forms of expression, which leads out of dependence into interdependence. In the process of adaptation to its surroundings, a child must sacrifice many of its instinctive or habituated desires in order to be in harmony with others in the environment. For instance, a small child may desire a meal of dessert. Let him indulge his appetite and he will experience the "law of diminishing returns": A little of a thing is good, but too much of it is not "a good thing." When he suffers illness and pain from being intemperate, he realizes that moderation is the part of wisdom.

Again, a child enjoys his personal possessions in a stage termed *solitary play*. When he learns to share with

others in a group he finds his pleasure is increased and that the sense of belonging is good. He also learns there is joy in some accomplishment resulting from cooperative group effort. His group relationships present many opportunities to develop altruistic love through sacrifice of selfish inclinations.

A child must learn to sacrifice momentary enjoyment of a trifle in order to provide the means for something of greater value in the future. The youth must sacrifice many pleasures in order to prepare for taking his appointed place in life. Marriage and parenthood mean many sacrifices for the welfare of the family.

Modern life offers a diversity of attractions for everyone, and the evaluation of these becomes a necessity in order to realize what to us is of greatest worth. We then choose by the process of elimination or substitution. Diversity of attractions also presents temptations, tests, trials and struggle, which in the end lead to some type of sacrifice.

Mankind is endowed with the power of choice, yet in the very exercise of this power he must make sacrifices, since there always exist alternatives in making selections as we consider what is good, better, and best. Naturally we choose what appears to be best, yet many times our human judgment is warped by inhibitions, prejudices and custom, so that there is always a chance of mistaken judgment of real values. Therefore we can conclude that a thing seems good to us depending on our environment and circumstances, our de-

sires and individual degree of development.

In the realm of nature the law of sacrifice expresses on every hand. The law of increase demands the sacrifice of the seed that an abundant harvest may be realized. The balance in nature is kept through sacrifice or survival of the fittest. When any living thing, plant or animal has fulfilled its purpose, the material part of its being is sacrificed to the law of transmutation, so that its basic material elements may be used to support life in a new form. And can we not say that all creation is sacrificed so that man may live and grow in knowledge, understanding and wisdom? And does not man then have a duty to compensate through sacrifice of the lower to the higher expressions of living?

We learn through experience that no material thing has lasting satisfaction. Possessions are useless unless they serve a good purpose. Prestige is something that cannot be assured indefinitely. Position and power entail much responsibility. Time, effort, money, talent, and possessions enter into the scheme of sacrifice. When life becomes only a means of gratifying selfish material ends, it fails to reach the highest good possible to ourselves and to others. Man has many obligations to meet in life—to nature, to his inheritance of intelligence and health, to many, many persons, and to life itself. To meet these numerous obligations will involve many sacrifices throughout our lifetime. Love and sacrifice are at the foundation of all creation, and all great humanitarian work has been based on sacrifice.

What are the rewards to be gained through giving of self, denying our own needs to help another, forfeiting cherished objects, suffering hurt or loss from such experiences? How are we to react to sacrifices demanded by adversity? We can learn through experience that there are no real losses in our lives, since the law of compensation always works. Adversity is the common lot of mankind, and if it is accepted with courageous adjustment, the sacrifice will warrant certain compensations. As one door is closed to us, another will be opened.

Failure to realize what we most desire is often a spur to increased effort in another course or direction which

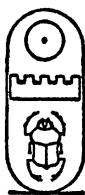
finally results in success. It is only as we are able to sense the intangible factors which accompany values that we realize satisfaction and true happiness in sacrifice. We rise by the very act of sacrifice. We gain certain qualities or virtues as we lose undesirable ones. This creates a bond between our inner nature and its ideal.

Since all mundane existence is impermanent and all material things are perishable, we cannot hope to find our "all good" on the finite plane. Because man is dual in nature, both human and divine, the human must be sacrificed to give opportunity for the divine to express. We can rid ourselves of faults that are readily recognized as faults, although that may sometimes seem very hard to do. But if we aspire to perfection and interior purity, the crucial problem is the renunciation and uprooting of our unconscious attachments to created things and to our own will and desires.

The corporeal life means privation, struggle, and sacrifice in a material existence to rise to a higher state, and through our own efforts enjoy the reward of the kingdom within in gratitude to the creator of all good. Man was created in the center of good; he has an appointment with life free from misunderstanding and pain. Good is the accompaniment of obeying God's immutable eternal laws, and evil is that which accompanies the resistance to the laws of our inner evolution.

The renunciation of our will to that of the Divine is certainly a sacrifice everyone must make to insure the highest good attainable to human beings—the unity with all that is good. To recognize the greatest good is an achievement only surpassed by the will to mould ourselves according to that ideal. To work in harmony with divine urges is the only way consistent with eternal life, peace and happiness in our material relationships.

Let us consider the law of the triangle with its pair of opposites at the two lower points. Each opposite gives up some of its nature to unite with the other in a new form at the third point. It is in the application of the triangle to the contraries that exist that we reconcile them and work our way toward illumination and perfection. When our



will is the true will of the soul and not an urge of our physical senses, it is aligned with the Divine Will or law, and is in accord with the inner divine self and the highest good for us.

Our own will power involves a great responsibility. The development of soul in harmony with the will of God does not mean subjugation of all animal instincts to the point of elimination, but it does mean control and guidance of those emotions and development of all mental and physical qualities in ourselves, in others, and in all things. It is by our own will power that we have both a right and a responsibility in determining our environment, and the improvement of our capacities beyond the point of heredity, if we are to rise above it and contribute to future generations.

It has been said that not a single problem exists that would not disap-

pear if the people concerned approached its solution in a spirit of love and a willingness to sacrifice. All relationships become sanctified when they are cemented by sacrifice or compromise.

The supreme sacrifice is symbolized by the Cross. This should not suggest pain and agony, but joyous life symbolized in the Resurrection. The highest reward for a life that admits sacrifice is sublime happiness in attunement with the Cosmic, the ineffable joy of experiencing Peace Profound. Cannot this then be considered our highest good which comes to us only through sacrifice of our own will to that of the Divine? Cannot the supreme sacrifice be summed up in the prayer Jesus gave his disciples in the words "Thy will be done"? And is not this yielding of the will the hardest as well as the highest sacrifice mankind is called upon to make?



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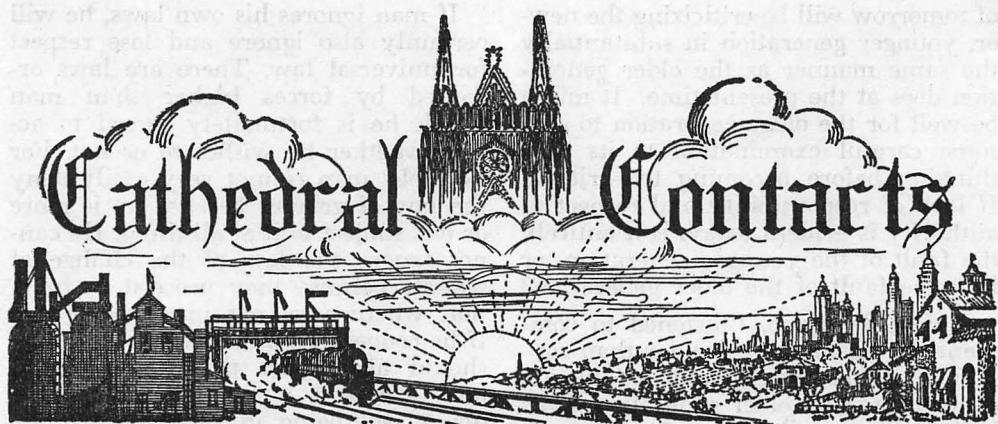
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The ideal of the true society must so monitor the powers and faculties of men that each may realize the wholeness of his being.—VALIDIVAR



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing five cents in postage stamps. (Please state whether member or not—this is important.)

RESPECT FOR AUTHORITY

By CECIL A. POOLE, Supreme Secretary



ACH generation questions the sincerity of a new generation. Usually, this point of view is based upon an impression that as one generation reaches the age of assuming its place in society the preceding one believes that group do not have the same attitude of responsibility and the concept of authority. It would seem that there is some truth in this assumption. Today, for example, those who are of the older generation see many changes from the days when they were younger, and the attitudes expressed by the younger generation seem to be indicative of the very facts just men-

tioned—irresponsibility and less respect for authority.

This lack of character is only true to a degree. It must be remembered that the generation now being critical is the one that itself was criticized by the preceding generation. Furthermore, as each generation takes its place with new viewpoints and enthusiasm, it is very easy to criticize and consider any change in itself as evidence of lack of authority and responsibility. Whether or not the conditions of today are an exception to the conclusions that have been drawn by older generations throughout history can be proved only by the passing of time.

Probably today's younger generation when it becomes the older generation



of tomorrow will be criticizing the newer, younger generation in substantially the same manner as the older generation does at the present time. It might be well for the older generation to give some careful examination to its own thinking before becoming too critical. If lack of responsibility and respect of authority is evident today, is it entirely the fault of the younger generation, or is it the fault of the older generation?

A few days ago, I listened to comments by an individual older than myself—and, therefore, I would safely say, a member of an older generation. This individual actually boasted of certain minor law evasions that he had committed. He had been able to operate his automobile in a twenty-five mile speed limit zone at a considerably higher speed without being apprehended. He bragged concerning the laws he had broken without being held accountable. Such an attitude certainly does not create respect of authority and a desire to assume responsibility on the part of a younger generation who may be perplexed by the older generation's pride in its ability to evade technical points of the law.

Today, transportation has become a serious problem. The number of automobiles operated in the United States is almost inconceivable, and the attitude of an individual behind the wheel is usually one considerably different from the otherwise normal, tolerant individual in his social and business life. I have an opportunity almost daily to observe a thoroughfare that has a speed limit conspicuously posted for its entire length but upon which there seldom is a car that is not moving from fifteen to twenty-five miles faster than the speed limit. Nothing is done about it. There apparently is little law enforcement and the average individual accepts as a matter of fact the evidence that it is customary to ignore the speed limit signs.

I am not an authority on the movement of traffic. I do not know whether the speed limit is right or not—that is not for me to decide—but I am convinced that this constant refusal to recognize posted signs is causing not only the younger generation, but all of society to lose certain respect for authority.

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If man ignores his own laws, he will certainly also ignore and lose respect for universal law. There are laws ordained by forces higher than man which he is fortunately forced to accept whether he wishes to or not. For example, man cannot very easily deny the law of gravity because he is more or less subject to it at all times. He cannot ignore the law of the change of seasons because they proceed to function whether or not man cooperates. If he cooperates, he is better off, and he should also learn that all universal laws are of a nature contributing to man's well-being in proportion to the extent that man cooperates with natural laws.

Some individuals resent regulation and law and believe that to conform is an evidence of weakness, an evidence of subservience to forces outside oneself. Actually, just laws are not for the purpose of making men subservient. Respect for authority is not a sign of weakness because authority is necessary in order that laws which cause all things to be will function in accordance with intelligent planning.

The universal or cosmic laws, such as those that affect the seasons, the movements of the planets and stars, the functioning of gravity, the weather, the tides and all other so-called natural phenomena, are laws that have been put into effect because they in unison lead to a definite end or purpose. That end or purpose may not be clear to the thinking of the human being, but its concept and purpose is attainable and such attainment does not require necessary subservience to the functioning or to the maker of the law, but rather cooperation.

Cooperation and attunement with established law lead to peace of mind because as we relate ourselves to the laws which function about us we become a part of the rhythm of the universe and thereby are better able to fit ourselves into the purposes of the functioning of the laws.

Man can benefit by this lesson. Laws should be such that man will be willing to cooperate with them. Laws that are constantly violated do not meet the approval and cooperation of men because these laws in some way invade

upon humans rights. If speed laws, for example, are not voluntarily abided by, it may be that they are not well thought out and are not made to fit the situation. On the other hand, there are those who, because of weakness in their own thinking, believe that breaking a law is a sign of strength when they in themselves know it is an admission of weakness. So both the lawgiver and the one affected by law should realize that laws

must be just, and laws should have the cooperation of those who are affected by them.

We see this truth in the cosmic scheme because the universal laws are just in that they will not be modified for any individual, and that peace of mind, contentment, and satisfaction are more possible through our cooperation with laws than in trying to avoid their authority.



The Phantom Limb

(From the *Journal of the American Medical Association*—September 6, 1958)



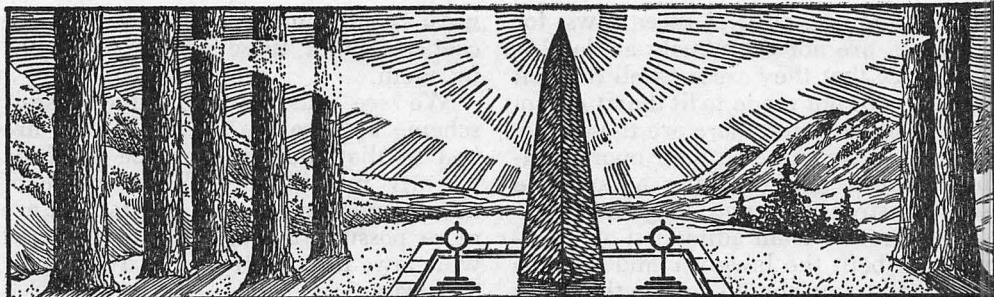
ALL amputees have phantom sensation following amputation. . . . Children before the age of six or seven do not have phantom pain following amputation. After this age, they may develop phantom pain. Because of this phenomenon in children it has been deduced that the body image of self or the "corporal schema" is not developed until age six or seven years. The usual experience of an amputee is that he has phantom sensation which may be very vivid several weeks after amputation. These sensations gradually fade over a period of one to two years.

Most amputees can recall their phantom limb at will for the rest of their lives. Some patients may go for periods of 10 to 15 years and then have a bout of phantom sensation and pain which may last for days or weeks. This latter type of phantom pain is generally from an irritation in the stump. . . . If the cause of irritation is of a permanent nature, little or no relief occurs until the correct treatment is applied. If it is

of temporary nature, the phantoms will generally disappear. . . .

The most common local source of trouble is the painful neuroma. Less common is the ill-fitting prosthesis and anoxia of the stump which in turn causes chronic irritation. If the cause is found and the proper relief provided, patients with severe phantoms still may experience their phantom pain for a considerable period afterward. The longer the patient has had phantom pain, the longer the recovery period will be after the cause has been removed. Due to the firmly established habit pattern, even after the cause of the abnormal bombardment of stimuli to the nerve is removed, "the mechanism for phantom pain through the nerve pathway remains. The only hope for a patient with severe phantom pain is to remove the causative factor and anticipate that with time the conditioned habit pattern of the pain will gradually fade.—Capt. T. J. Carty, M.C., U.S. Navy, and E. E. Bleck, M.D., Amputation Stump Pain, *United States Armed Forces Medical Journal*, May, 1958."



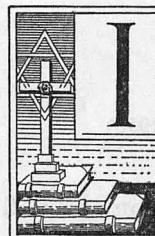


Work—A Lost Art?

By DR. H. SPENCER LEWIS, F. R. C.

(From *Rosicrucian Digest*, June 1939)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



It has often been said about the indolent person who makes a pretext of searching for employment that "he is hunting for work and praying that he does not find it." If we consider many of the nations of the world today as individuals, we find that their social conduct parallels that of the indolent person.

In the congresses and parliaments of the respective nations, the well-meaning representatives of the people orate at length, on the one hand, on the unemployment situation [1939]. They point out that millions have no resources to purchase the necessities of life because the mills, farms, and industries are not able to engage them at any wage whereby they can acquire a livelihood. To this condition they attribute all the ills of the times—restlessness, crime, tyranny, immorality, and disease.

On the other hand, equally well-meaning but often ill-advised representatives before these same law-making bodies expound in such a manner on the nature of work that it seems to become a vile, vicious, menacing influence in modern society. They refer to work as something that must be endured only because a way of completely eliminating it has not yet been

found. It is referred to as an enslaving condition, one that frequently belittles a man, throttles his individuality, stifles his initiative, curtails his finer faculties, and is a heritage from a coarser and more vulgar period remote in the history of man.

Further, one hears a deplored of the tremendous mechanization of industry and agriculture, and the proposal that men work a minimum of four hours a day and four days a week. This suggested restriction of work is not offered merely as a means to provide more employment, but rather so that even in normal times large industrial plants shall *be prevented* from operating beyond a certain number of hours daily if such operation tends to lengthen the period of individual work.

This continual inveighing against work has left an indelible and unfortunate impression upon many minds. Hundreds of thousands, perhaps millions, of our younger generation look upon work as a *necessary evil*. To them it is but a means of providing revenue with which the necessities of life and some of the pleasures can be procured. To put it concisely, the prevalent attitude of mind seems to be that no one likes to work—and yet he must.

Is it, frankly, *work* that is objected to or what it seems to accomplish? There is no human endeavor, whether pleasurable or not, that does not re-

quire mental or physical exertion or both. In other words, if we want to accomplish we must expend an effort, and such constitutes work. The man who paddles a canoe against a strong river-current for hours or who toils up a mountain slope may classify his exertions as a vacation pleasure. Yet, fundamentally, they are just as much work from the etymological point of view as though he were being paid for doing them. Would the true mountain-climbing enthusiast lose his love for the sport if it were suddenly entitled "work" by the alchemy of his being? Hardly. He would revel in the fact that he had the opportunity of pursuing an interest and deriving an income from it at the same time.

From this, it is clearly apparent that the aversion to work exists only if the work is such that it is not enjoyable and is of a kind that would only be sought as a livelihood. The person who works at something he enjoys never works like a robot with his whole thought and consciousness centered upon the occasional hour or day of freedom. To thousands of persons, perhaps millions, the first five or six days of the week are a nightmare, a sort of ordeal eventually leading to liberation and real living on Saturday night and Sunday. Over the week end, they crowd into a few hours more expenditure of energy than in the performance of their weekly duties. But it constitutes doing what they like.

Joy in Creating

On the other hand, did you ever find a person who loved mechanics, for example, and who had a job in a shop surrounded by tools, instruments, and machines for which he had an affection and which he could use in the following of his trade, who pined each hour for Sunday? Sunday, undoubtedly, would find him pursuing some hobby approaching very closely the nature of his trade. Certainly no *successful* commercial photographer loathes his lenses, filters, tripods, plates, and the paraphernalia and technique he must use. He may become tired of some assignments and others may not interest him quite so much, but his work on the whole is most gratifying.

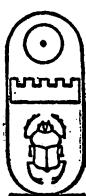
Work becomes a burden only when it does not correspond to our interests,

or when the purposes of its details are not understandable to us. There are multitudes today working in factories, at benches or on assembly lines, who have not the slightest conception of the contrivance upon which they are working. They neither know what it is nor how it is to be used. Each day for them consists of hours of soldering, perhaps, or the tightening of something that has a name but no meaning to the employees. They despise work, because after all it only means to them a harnessing of their bodies to a task from which their minds are divorced. Their minds are idle, they long, desire, imagine, and the body is forbidden to serve the mind.

If many of these employees could be educated in the importance of their part in mass production, to feel that they are not merely cogs in a machine, but that they are really doing something essentially important as a unit, as individuals, many of them would assume a sense of responsibility. Further, if they were permitted and encouraged to experiment at certain times on improving the things that they are working upon by being offered a reward, then their work would become more purposeful. Aside from providing a livelihood it would constitute a challenge to their mental selves, a chance to relate their mental activities to their physical ones while on the job.

Our main interests in life may be of a kind that afford little chance to find employment in them, but most of us have secondary interests, things we like to do nearly as well, and perhaps third or fourth interests, one of which may make employment possible. If life is to become something more than a drudgery, we must train ourselves to fit into an occupation that corresponds to these interests that we have, whether they pay big money or not. After all, it is far better, reasonably, to have continual satisfaction and mild enjoyment in your job than daily to do something you detest only because it pays you that big money which makes the occasional and more extensive pleasures possible.

Enjoyable work is creative work, and that does not necessarily mean being a designer, an architect, an artist, or a promoter. It means doing something



which requires skill and which would fall short of its high purpose if such skill were not exercised. If we think about it we can realize that an insurance salesman exercises creative ability, if he is at all successful. His job is to obtain policies for his company. He can be creative, however, in devising ways and means of persuasive arguments and of eliminating unsound objections to his proposals. He can conceive methods whereby the features of his company can be presented uniquely, different from the way his competitors present theirs. In other words, he can devise a *technique* for his vocation.

Everyone likes to see something well done through his or her own efforts, whether it is the baking of a cake or the painting of a fence. If a man were blindfolded and had to go through the motions of actually painting a fence without realizing what he was doing, the work would become laborious and obnoxious. The monotony would be grueling. On the other hand, if he were shown the fence first and told that it was to be painted so as to beautify the surrounding grounds, and that this could only be accomplished by having the texture of the paint, when applied, smooth-appearing—which would require the exercise of individual skill—it is safe to say that it would challenge the ability of this worker to do his best. In applying each stroke, he would see in it its relation to the whole task. He would actually see himself as a creator and realize his accomplishment as he proceeded, and he would derive consequent satisfaction from each hour of his work.

Variety in Skills

We find, therefore, two kinds of persons in the world who abhor work: First, those whose work is far afield from their interests and to whom it seems a barrier to the exercise of their personal talents and abilities. Second, those who have never been given a chance to discover their talents or creative attributes, hence all effort of any kind other than needed to sustain themselves is considered futile, without purpose, and to whom the height of life is loafing, even though that may result in ennui.

This growing hatred of work can be largely overcome by obliging college students, for example, to seek—without

particular thought as to the amount of compensation to be derived—work during their vacation periods which simulates to some degree the profession for which they are being trained. Many do this, but many more could discover certain elements of their contemplated profession to be to them so objectionable that they would never find ultimate happiness in such an occupation and that in time they would abandon it for another.

Furthermore, if every boy who could not afford to go further than high school, or even the eighth grade, were given the opportunity to be analyzed for his vocation (that is, as to what tendencies he displayed, what inclinations he had) and given a chance to work in a government-sponsored shop or office at something that corresponded to those inclinations, for a month or two, his creative abilities would be awakened and he would immediately orient himself, find his true place in life. He would not need to guess that he would like this or like that, and get himself ensconced in a trade or job which later he would come to despise but could not easily forsake. If difficulty was encountered in determining a lad's tendencies and abilities, he could be placed at various tasks, in the industrial arts and sciences for example, until the discovery was made of what intrigued his imagination and reasoning.

Those who refused to submit to this vocational selection and preparation, now done on a very small scale, would have to suffer performance of uninspiring menial work. They would have to live just for the occasional Sunday or time-off interval, as millions now do, finding their happiness only periodically.

The great industrialist, Henry Ford, in his broad vision saw this problem and conducted successful experiments in the attempt to solve it. He took boys with no aptitude for urban occupations, and to whom the usual jobs available meant work in a disagreeable form, and placed them on his great experimental farm. Each was assigned to a group, which group was given certain responsibilities of performing a task. Members of the group had every opportunity of creating ways and means of successfully performing the task.

Thus the competitive spirit was encouraged, yet the pay remained the same whether or not the boys succeeded or failed. Everything they did was shown them to be in a definite relationship to their responsibility and to

the duties of their group. Each of their acts could be seen by them to contribute to the whole. Work, then, is not labor but a continual means to an end. It becomes the *art of living* instead of serfdom of civilization.



Thanksgiving Meditation

By AARON G. COHEN, F.R.C.



AN indelible mark on our consciousness is that of *gratitude*: the appreciation of favors received; a reaction to love. God's love for the world is well illustrated by Nature in this season of the year—the spun gold of an Autumn sunset, the myriad shades of green in the wooded areas silhouetted against the richly colored leaves, the stately white birches and flaming sumac.

The departing beauties of Summer gently yield to the harvest. Countless heavenly bodies herald the change of the seasons, and one's heart fills with overflowing praise.

The harvest is stacked in the fields and along the highways. Who can observe all this without pausing to think of the abundance of Nature, of the majesty of God? So few seeds to reap such bounteous dividends! One grain of wheat, one kernel of corn multiplies, and becomes the finished gift.

The law of life is "Give and it shall be given unto you." This Thanksgiving we sublimate our resentment toward the cross we bear, and attain a more exalted place. Our burdens are lightened in exact proportion to the extent we love and give to others.

No man has a patent on trouble and sorrow. Life is not all happiness; there is a reason why we are tried. If we meet our trials without bitterness, we are strengthened.

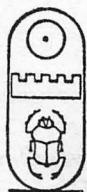
Each man is of great importance in the plan of the Creator; each man must perfect himself within that plan. Infidelity to the Father is man's failure to serve his fellowman.

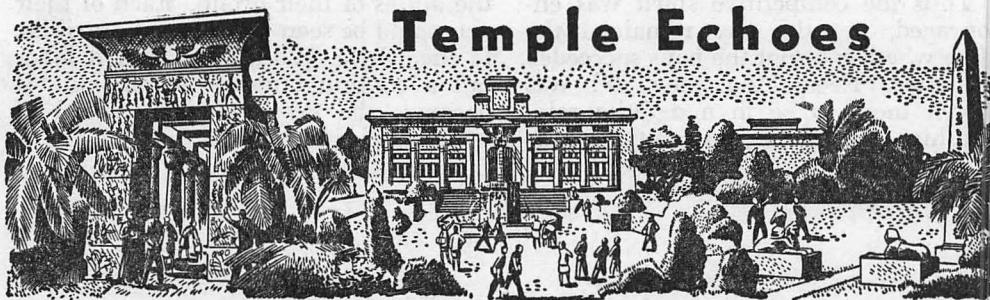
In humbleness and gratitude, then, we render thanks that we may serve. The still small voice rings with joy, and our earthly body is endowed with the courage and strength to gain victory over the cravings of our selfish desires.

Solemnity fills our souls as we watch the hand of man place his satellite in its orbit—watch the harnessing of the attendant power. The God that created man will not desert him in this struggle unparalleled in world history. In humbleness we give thanks thoughtfully and reverently for the wonders which God has wrought.

On this Thanksgiving Day let us remember our weaknesses and shortcomings; let us open our hearts that God may give us freedom from fear. He who had wisdom to create the seasons will never forsake us.

In the words of the 92nd Psalm, "It is good to give thanks unto the Lord...."





Temple Echoes



THE film *Aegean Odyssey* which resulted from the Imperator's Camera Expedition into the Mediterranean area some two years ago, and was pre-viewed at this year's International Convention, was given at a public showing in Francis Bacon Auditorium on September 19. A large audience of local members and their friends thoroughly enjoyed this excellent film.



Among the many strikingly beautiful scenes in this film was one of the slopes of Mt. Parnassus and Castalia, the fountain of Apollo. Water from this famous spring was brought back to Rosicrucian Park as a memento.

* * *

Many of those attending the dedication of the new Supreme Temple on July 17, 1949, may have forgotten a very significant feature of that occasion. In the lustration rite, in the early part of the dedication ceremony, the waters of three sacred world rivers were blended. These waters were brought from the Nile, the Indus, and the Ganges.



As Man Thinks is the all-inclusive title of the Rose-Croix University's eighteen-week series of lectures for the fall and winter session. Although the Supreme Secretary, Frater Cecil A. Poole, Grand Master, Rodman R. Clayton, and Rose-Croix University Dean, Arthur C. Piepenbrink will deliver key lectures, assisted by Fratres Joel Disher and James H. Whitcomb of the RCU staff, a goodly portion of the lectures will be given by Dr. Herman Leader of Sacramento Junior College. Frater Leader conducts the philosophy classes at RCU's annual summer session.

**The
Rosicrucian
Digest
November
1958**

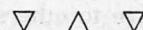
Among the interesting subjects to be discussed are: "Babylonian Culture," "The Ancient Egyptian and His World," "Mythology and Symbolism," "Gnosticism," "Roots of Current Thought," and "The Psychology of Morality."

The lectures are being given on Friday evenings in the Amphitheater of the Science building and are open to Rosicrucian members on a donations basis.

Two other courses are offered: one in art, also on Friday evenings, with Soror Dorothy Atkinson as the instructor—a charge of 75 cents for each session; and one on "Home Decoration and Flower Arrangement" on Thursday afternoons by Mrs. Verna Nielsen for women only—no charge.



Angkor Wat was built in the first half of the twelfth century by the Khmer emperor, Suyavarman II. The Asian contemporary of European cathedrals such as Chartres and Notre Dame and the English Lincoln and Ely, Angkor Wat has come to be regarded as the culminating point of Oriental architecture and decoration. One hundred and thirty-two black and white photographs of Angkor Wat were on display in the Rosicrucian Egyptian, Oriental Museum the first part of September. Taken by Loke Wan Tho of Singapore, the photographs were circulated throughout the United States by the Smithsonian Institution Traveling Exhibition Service. They are scheduled for publication in book form, with a text by Malcolm MacDonald, British High Commissioner for India. The exhibition captions for the present exhibit were also written by Mr. MacDonald.



The coming and going of officers and certain staff members is always greater in the fall of the year when so many Lodges and Chapters are having rallies. One hardly knows when meeting an officer in the corridors whether he is just back from a rally or readying to go to one. It's safer to say "hello" than to venture a "bon voyage" or "welcome back." Honestly, this department doesn't know what to report, but the Supreme Secretary, Frater Cecil A. Poole, hasn't been seen recently; nor, for that matter, have Frater Rodman Clayson, the Grand Master, or Frater Arthur C. Piepenbrink, the Grand Regional Administrator. We presume they're rallying. If you see any or all of them at your rally, please let us know.



In early September, the Grand Secretary, Frater Harvey A. Miles, was in Mexico on official business for the Order. In Monterrey, he conferred with the recently appointed Inspector General, Frater Amardo del Castillo, met with Master J. M. Lopez and his officers, and spoke to Monterrey Lodge. His topics in the Lodge addresses were "Promotional Activity" and "Esoteric Aspects of Rosicrucian Philosophy."



The September Bulletin for District Commissioners issued from the newly created office of the Grand Regional Administrator outlines a program whereby District Commissioners may further extend the activities of The Sunshine Circle in areas where it is not now functioning. The point is made that in many instances in the past, Pronaoi, Chapters, and Lodges of the Order have grown from Sunshine Circles. District Commissioners or others interested in furthering such humanitarian activity are instructed to write Frater J. Duane Freeman, Secretary-General, Rosicrucian Sunshine Circle, Rosicrucian Park, San Jose, California, for specific information.



Grand Master Raymund Andrea is known in one capacity or another throughout the entire Rosicrucian world. At the suggestion of the Imperator, the chapters and pronaoi in Great Britain made an occasion of his 76th birthday on last July 21. As the London Office Newsletter recently so rightly said: Frater

Andrea "has never wished to substitute 'words' for experience and has always drawn his lesson from the great teacher—LIFE."



Off the northeast coast of Brazil lie the islands called Fernando de Noronha. Here children between 7 and 12 are hampered in their attempt to learn English by the dearth of children's books in English. Frater Hollis A. Smith has an idea worth trying. Since children's books are so often outgrown and discarded, could they be sent to him so that he could fly them on to Fernando de Noronha on his frequent flights there? The book rate—at least for the States—would not be excessive and he would manage the rest of the transportation.

Look now and see if you haven't at least one interesting child's book that you could share with an eager 7 to 12 year-old in this little Atlantic Island group. Address the book parcels to Hollis A. Smith, c/o Patrick Air Force Base, Florida, U.S.A.

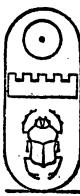
* * *

Almost a year ago, this department mentioned Camp Rosy Cross established by the North Carolina Fayetteville Chapter of AMORC to "lead the way in helping combat juvenile delinquency." Sixteen deserving girls in the community, ages 11 through 14, were given a week's outing at no cost, with the sponsoring organization picking up the tab. This year the camp project was repeated. *The Fayetteville Observer* in an editorial of July 31 called the project a worthy one and commended the local Rosicrucians for their efforts.

* * *

AMORC Lodge at Lima may now be enjoying the results of Frater Cesar Origggi Camagui's vacation. Frater Origggi, past Chaplain of the Lodge, spent some time in Rosicrucian Park. He took numerous photographs, especially in the Latin-American Division offices. He thought that Peruvian members—or any in the South American jurisdiction—would be thrilled by the activity at Rosicrucian Park having to do with matters of immediate concern to them. These are the vacation results which Lima members are possibly now enjoying.

* * *



Soror Marjorie Chard of England pleasantly surprised the Imperator a month or so ago by sending him a talking letter. It was a tape she had made and contained in addition to a personal message an account of a visit to Carlyle's home Cheyne Row, Chelsea. As the Imperator and Soror Lewis listened to the warm vibrant tones of a voice so well-known and loved on the British stage for many years an idea came to Soror Lewis. She thought Rosicrucians everywhere would be equally pleased and thrilled to hear a like recording—if it were on the proper subject. And then she hit upon an idea. It was an excellent one, and more will be said of it later.

* * *

Soror Edna Gale of Santa Barbara, California, is one of the best-known women in that city—at least she should be, for she has been Welcome Wagon Hostess there for the past twenty years. In a tribute to her and her years of service, Thomas W. Briggs, President of Welcome Wagon, Inc., of New York City, wrote: "To any assignment Edna Gale not only gives the 'most' of herself, but also the 'best' of herself. She has fortitude and strength of character." And, we might add, the constant inspiration of her Rosicrucian studies.

* * *

Soror Joan Williams of Redwood City, California, calls herself a workshop librarian rather than a custodian

of a book collection. That may explain how she built the Ampex Corporation's library in such a short time from scratch to a present-day collection of over 3000 volumes, and 5000 items. The challenge involved is one that Soror Williams' long experience as a librarian and Rosicrucian has prepared her to meet as she writes enthusiastically of "Our Company Library" in the April 18 issue of *Monitor*, house organ of the corporation.

* * *

If you've mourned the passing of the homely philosopher in these days of TV and jet liners, hold your tears awhile. One has been found in North Platte, Nebraska. He is Frater Cecil Middleton. His little pamphlet *Humanity The Jig Saw Puzzle* is comforting and faith-restoring in its simplicity. There are many ways of setting down one's honest thoughts and this is one. In Mercutio's words about his wound, this pamphlet may not be "so deep as a well, nor so wide as a church door; but 'tis enough, 'twill serve."

* * *

Denver Chapter of AMORC is made up of versatile individuals. They can even be hobos on occasion. And on occasion have a Hobo Party. And have Hobo stew and cabbage salad. And give a prize for the best-looking She-hobo. All of this these versatile Rocky Mountaineers did as summer was ending. Also, Frater Hobo Anderson was prized for his hobostew.

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ABOUT THE POSTAGE INCREASE

Following the Imperator's letter informing our members in the United States and Possessions of the costly postal burden imposed upon AMORC by new postage rates, the response in stamps and donations has been most rewarding. This thoughtfulness on the part of so many Rosicrucian students has not only helped to offset a good portion of added postal expense, but it has enabled us to reply to their correspondence by first-class mail.

We want to take this opportunity to remind *all* members that extra postage sent with your correspondence will bring more prompt replies. Members living outside the United States may send International Reply Coupons in the amount required to have mail returned to them without delay. We will always appreciate your kind attention to this matter.

Service--By a Rose

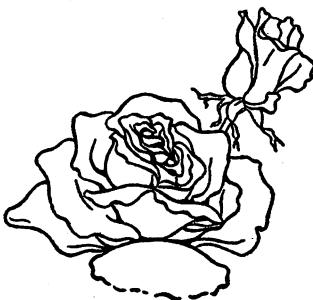
By DON PRITTS

I had no answer. I was empty. I could not understand why no one would let me serve. I went about trying to give of my Self. A man told me, "First, you must find and know your Self, only then can you serve."

I sought out my Self, and as I began to find what I was, I again tried, harder than before. As before, the more I tried, the less I was able to give to those whom I contacted. They did not accept.

I pondered, "Why?" I talked to others of the *why*, and still I found no answer. Then I found that there could be but one answer. *I did not know what service was!* . . .

I sat in my sanctum looking at my Rose. What a beautiful thing this Rose. Lighted only by candlelight, it shone



with a luminescence of its own, and in the simple act of just being it served to bring me beauty. SERVED! I became excited. This Rose, by its very act of being, served. It was fulfilled on the bush. It needed only to exist, unseen, growing, to still be true to its form. It did not ask or try to serve me. It just gathered beauty unto itself, projected this beauty back through its own form, and waited—alive—true.

The Rose was all it could be when I came by. It needed nothing, but in my need, the Rose became more. It did not ask me to use it, but when I did, it served me by being available. Ready for someone who needed what IT was—only a Rose—it Served more than I ever had by trying.

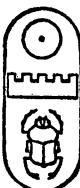
I am no longer empty. I now have an answer.

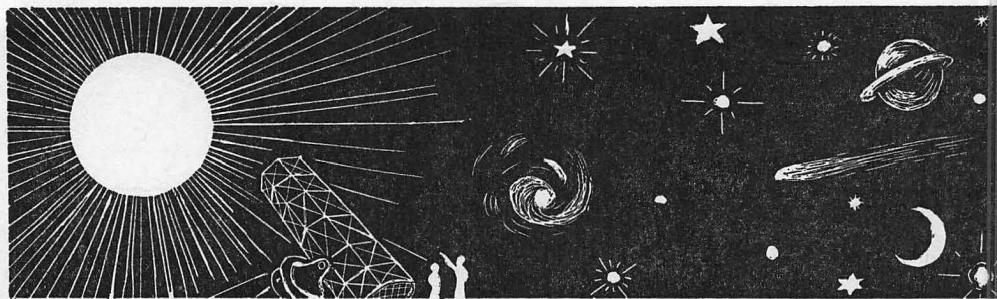


To Make a Friend Happy

Nothing is so evident of one person's feelings for another as thoughtfulness for the other's welfare! A kindly thought or a meaningful wish is often more welcome than costly gifts. In the *greeting card* offered this year by the *Rosicrucian Supply Bureau*, special consideration has been given to include a deeply significant thought; to illustrate this thought with a striking and impressive design; and to place before the recipient an inconspicuous symbol of the Order.

These cards, with envelopes to match, are offered at exceptionally reasonable prices: a box of 12 for only \$1.95 (14/6 sterling) and a box of 24 for only \$3.75 (£1/7/3 sterling). Send order and remittance to the **ROVICRUCIAN SUPPLY BUREAU**, San Jose, California, U. S. A.





The Miracle of Law

By WALTER J. ALBERSHEIM, D.Sc., F.R.C.



LAW in connection with miracles sounds paradoxical, because a miracle seems to be the contrary of natural law. However, a miracle is defined by its relation to law; it is, so to say, the negative polarity of law. Without law, no miracles.

Animals and primitive savages who never become aware of natural laws know of no miracles; anything and everything that occurs is equally new to them. Gradually, observation reveals regularities and cycles, the short cycles of day and night, the longer ones of moons and seasons, which are conceived as laws. As long as such laws of nature are only observed but not understood, any change in their normal course, such as an eclipse, is regarded as a miracle and usually as an evil portent.

As scientific understanding of the physical world increases, physical miracles decrease. When Einstein observed that planetary motions deviate from the course predicted by Newton's famous law of gravitation, he did not regard the deviations as miracles. But he did not reject the new observations, nor did he completely discard the old law. What he did was to broaden the foundations of physics so that the new knowledge was accounted for, and Newton's old law became a first approximation. This constructive attitude was rewarded by unexpected insights into many hitherto seemingly unrelated phenomena.

With the progress of research it became apparent that all physical laws are interrelated and that laws discovered in earthly laboratories agree with astronomical observations out to the farthest reach of our giant telescopes, hundreds of millions of light-years away. Thus, the conviction was born that there are no miracles in the physical world.

Many leading scientists are religious people; some are devout Christians or Jews or Moslems. How, then, is their disbelief in miracles to be reconciled with the miraculous events related in the Scriptures? The crumbling of the walls of Jericho can be explained as an earthquake; but what are we to say when a Joshua commands the Sun and Moon to stop in their courses, so that he may continue the slaughter of his enemies?

Miracles of a similar type are related in the Scriptures and legends of most religions and most races. It is enlightening to note the purpose of these traditional miracles. Some demonstrate the power of a God. Others stress the sanctity of commands and statutes, whether moral, social, or hygienic. Others yet confirm the divine nature or authority of a religious founder, prophet, or leader.

Science, as we showed, believes in a single Universe subject to a single set of laws that are incapable of arbitrary suspension. Rosicrucian philosophy, likewise, believes in the Unity of the Universe. The God of mystical philosophy pervades and comprises this entire Universe. To whom should such a God

have to show His power, against whom enforce His commands, if there is none and nothing outside of Him?

This Rosicrucian view of God is in accord with the mystical Gospel of St. John, where it is written: "And God was the Word." "Word" is translated from the Greek "Logos," meaning Law as well as Word. Taking the meaning as law, a deviation from divine law is seen to be illogical: a contradiction of the Logos.

Science has, and will always have, a lot to learn. But on the whole the adepts of physical science have worked selflessly and well. Every scientific discovery is a new jewel in the spiritual treasure of mankind. Some scholastically inclined scientists—like the late Eddington—believed that all laws of nature can be deduced from self-evident principles. But such principles so far have always been enunciated *after* the experimental or observational facts.

In every generation the old established authorities seem to become convinced that science is approaching the end of the road, that only detail work remains to be done. And then along comes an unorthodox young outsider, an Einstein or a Curie, with revolutionary discoveries or interpretations that open new horizons. When the high priests of science refuse to open their minds to new viewpoints, then they become orthodox, fundamentalists, and—unscientific.

Up to now, we have talked about physical science and physical miracles as if the world were entirely composed of matter. But what about consciousness, the polar opposite of matter? and what about living beings with their strange interplay of material bodies and conscious minds? These, too, have their "miracles"; in fact, most of the miracles reported in the New Testament concern human beings rather than physical events. Jesus miraculously cured the sick, pacified maniacs, and showed knowledge of events that took place at a distance.

Does the science of living beings equal that of physical matter in establishing a core of basic laws around which the manifold observed facts crystallize?

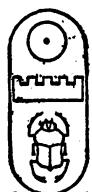
The scientific study of human and animal bodies has been carried on for many centuries. Anatomy, physiology, and biology painstakingly collect observations and measurements. They have proved that living bodies are subject to all laws of physics and chemistry. The skeleton supports our body as a trussed girder or a vault supports a church roof. Our limbs move according to the laws of levers. The heat and energy required for life processes are obtained by combustion of carbon and hydrogen, as in steam boilers. The organic fuel of the animal world is synthesized in plants by the photochemical power of sunlight. Viewing our forests as chemical factories and our bodies as engines, biological science does not expect any violation of physical laws—any physical miracles in the organic world—any more than in the world of "dead" matter.

In the World of Mind

But where does Mind fit into this story? If we are materialists, we may belittle consciousness as an unimportant excrescence of organic compounds; if we are vitalists, we may exalt it as the most important fact in the universe. But regardless of our interpretation we cannot deny its existence, for it is only through our consciousness that we know the World itself.

Since the days of Greek antiquity, science has included the study of mind. Psychology is a branch of the ancient science of philosophy. Logic teaches the formal rules of reasoning. Mathematics itself, the foundation of all physical sciences, may be regarded as a part of logic. Truly, Western science cannot be accused of having neglected the study of mental processes. It has, however, been less diligent and less successful in exploring the interaction of mind with matter, and with other minds.

To be sure, science knows how impressions travel from our sense organs to the brain, by electrochemical propagation of nerve impulses. It demonstrates that the destruction of specific brain areas will destroy corresponding functions of perception, motion, or thought processes. It can evoke sense impressions, memories, sorrow or joy by electrical stimulation of appropriate brain cells.



But all this does not explain what thought and consciousness are, on what energy they feed, by what laws they communicate. We know the body organs, the nerves and brain cells and their reactions, as it were, from the physical outside, and we know thought, logic, and psychology from the conscious inside; but the bridge between outside and inside is frail and uncertain. It is in such climates of uncertainty that unexplained phenomena are proclaimed as miracles by the credulous, and stubbornly denied by the skeptics.

Less than a generation ago, medical science regarded it as axiomatic that thought could not affect physical conditions. Any such effect, such as healing by faith, had to be a deviation from law, hence a miracle. Since miracles were ruled out, the facts were denied or called *fraudulent*. More recently, the power of mental states to affect physical health for good or bad has become so evident that medicine had to acknowledge it. The word *psychosomatic* has become fashionable and official.

But a catchword alone does not dispel a miracle. One must discover the law governing the effect, so that it no longer transcends our knowledge. What is being done about it?

To prove a law in a manner acceptable to science, one must have objective, quantitative, and repeatable results. This is why Dr. Rhine of Duke University and other scientists devised mechanized tests such as guessing the sequence of playing cards or willing a change in the fall of dice. From the mystical viewpoint these tests may seem crude and limited because they lack the emotional drive and purpose that lend strength to feats which mystics call *psychic*, and scientists, ESP and PK (extrasensory perception and psychokinesis). Nevertheless, these investigators have achieved highly significant quantitative results. Their statistical approach proved beyond reasonable doubt that mind can communicate with other minds without use of known sense organs; that it can obtain direct knowledge of material events and directly affect material events, without measurable attenuation by distance and by obstacles.

Are these pioneering efforts hailed as scientific milestones? No, the official attitude is the same as it used to be with regard to psychosomatics: What does not agree with present knowledge of natural law must be an error or a fraud.

What science needs is an Einstein of the mind, who has an unbiased respect for new facts plus the ability to synthesize into a broader law the seeming contradictions between the working of our mind and the old notions of space and time.

The potential material rewards for such a break-through are enormous. It may point the way to better physical and mental health of mankind, and perhaps to a greater and more direct mastery of the physical world. But it offers even greater rewards in soul development, in spiritual mastership.

Persons who are not hampered by materialistic prejudice, and who believe in an all-pervading Supreme Mind to which their own inner mind has access, accept the possibility that this Cosmic Mind may be the bridge between mind and matter, mind and mind, and between mind and objectively unaccessible facts. We can also conjecture that restrictions of time and space do not apply to a Universal Mind which is presumed to be eternally and simultaneously aware of all existence. We boast that Mysticism attracts and develops people with exceptional intuition, and with faculties of extrasensory perception. It is, therefore, up to us to co-operate with open-minded scientists in developing and carrying out conclusive tests and demonstrations, to help push back the frontier between apparent miracles and the domain of known law.

Each fact that appears miraculous to our imperfect knowledge calls upon us to widen our understanding until it includes the new phenomenon. The challenge is eternal because our finite objective mind can never fully embrace the infinite totality of manifestations, even though the underlying law be only one. And this eternal residue of transcendence, this infinite and unaccountable wealth of appearances springing from One law of Being, I hold to be the greatest miracle of them all—in fact, the one real miracle.

A thirst for the Miraculous, a desire to have God's presence manifested, seems to be inborn in humanity. But a craving for outward signs and weird happenings is an immature form of

this desire. Those among us who want to grow up spiritually should put away these childish things and take comfort in the greater marvel of an immutable Cosmic Order—the Miracle of Law.



In Search of Physical Fitness

Reprinted from *The Royal Bank of Canada Monthly Letter*,
a public service, Montreal, January 1958



HE art of hygiene is very simple; perhaps that is why it is so often neglected and despised. Cleanliness, wholesome diet, moderation in alcohol and drugs, exercise according to one's needs and strength, and mental attitudes of confidence, hopefulness, and calmness: these are the basic laws of health.

The art of healthful living is not being carried into action by people in North America today, nor is it being taught effectively to the citizens of tomorrow.

This statement is made on the authority of a report that shocked President Eisenhower into appointing a special committee two years ago. The report was that of Dr. Hans Kraus, of the Institute of Rehabilitation, New York University, and Miss Ruth Prudden, of the Institute for Physical Fitness at White Plains, New York. It asserted that the United States of America is rapidly becoming the softest nation in the world.

Here are the bald facts revealed by Dr. Kraus:

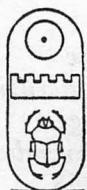
58 per cent of United States children who were tested failed in one or more of six tests for muscular strength and flexibility, while only 9 per cent of the European children who were tested failed.

44 per cent in the United States failed in the one flexibility test (of back muscles) included in the six tests, against only 8 per cent of the European children.

36 per cent of the United States children failed in one or more of the five strength tests, compared with only 1 per cent in Europe. Three of these tests measured the power of abdominal muscles, and two the power of back muscles.

There are black-figure entries in our health ledger as well as these red-figure entries. But even when the balance is fairly struck, said Dr. F. G. Robertson to the First Commonwealth and Empire Conference on Physical Education, we must acknowledge that the findings of the study apply with almost equal force to us in Canada.

Is it not a startling conclusion, Dr. Robertson continued, "that the children of families on this prosperous North American continent, with what we like to boast of as the highest standard of living in the world, with all the material prosperity that surrounds us on every side, measure up so unfavourably on a simple test of minimum muscular efficiency, stamina and endurance, with the children of families in Italy and Austria, countries which have known so much of hardship and deprivation during the past few decades?"



Edith W. Conant, Director of the Programme Department, Girl Scouts of America, added evidence gathered when she took a group of girls to an international gathering in Switzerland. "Many of our girls did not have the physical energy for the extended hiking, mountain climbing, cross-country games, or even folk dancing, that girls of other countries tossed off without losing their breath."

What is the cause of this failure of North American children to measure up to the physical health of children in Europe? General opinion leans to the belief that the typical way of life on this continent is to be blamed. Our children are driven everywhere: to school, to play, and to the shops. Even on week-ends and vacations, says Dr. Mary O'Neil Hawkins in *Child Study*, they often sit for hours cooped up in cars. Their recreation has become increasingly passive and visual. Movies and television take up much time.

It is always unpleasant to assign blame, but those who have studied the matter most closely do not hesitate to say that parents and schools are at fault, in that order. Robert H. Boyle writes that 54 per cent of six-year-old children fail to pass the muscular strength and flexibility tests; at the other end of the education ladder, 52 per cent of high school graduates fail. Private schools, which devote much more time to physical education, have a failure rate of only 14 per cent upon graduation. . . .

What is to be Done?

No one is suggesting that we turn back the clock so as to provide the exercise given by chores no longer necessary: carrying water, chopping wood and carrying it to the box beside the stove, hanging out the wash, walking over the hill to bring home the cows for milking, running errands now attended to by telephone. . . . But it is necessary, if we are to save our young people from untold suffering and dissatisfaction with life, to recognize that our labour-saving machines impose a duty upon us to fill by other means the body-building place of these necessary human physical exercises.

Physical training in our schools needs an overhauling, according to those ex-

perienced in physical fitness. . . . A well-planned programme of physical education would include a wide variety of activities and many skills.

Mere "provision" of playgrounds and equipment is not enough to meet the menace about which we have been warned. Participation should be required of every child, just as strictly as attendance at academic classes. . . . Attention needs to be paid to the one hundred or the one thousand in every school who are not on one of the athletic squads.

Does it pay? A school in a suburb of New York City had a 32 per cent rate of failure among its students. The physical education teachers added specific exercises to the existing programme of tumbling and gymnastics. Within five months the rate of failure fell to 24 per cent, and in eleven months it had dropped to 13 per cent.

Causes of Illness

For the first time in Canada's history we have a statistical statement of the causes of illness by age groups. It is given in a report published by the Dominion Bureau of Statistics in October, of which the following is a very brief extract:

Children under 15 years of age reported a high incidence of the diseases of the respiratory system, and after those came infective and parasitic diseases. Diseases of the respiratory system dominated in all age groups. Adolescents, 15 years to 24, were afflicted by diseases of the digestive system, every tenth person having at least one attack. Young adults, 25 years to 44, followed the same pattern but with more occurrences. Diseases of the bones and organs of movement, which had a rather low rate for persons under 25 years of age, began to show prominence, increasing from 9 to 22 illnesses per 1,000 population.

Middle-aged persons, 45 to 64, showed the increasing prominence of the diseases of the bones and organs of movement. . . . Diseases of the circulatory system also began to be important at this age. Persons 65 and over suffered most frequently from diseases of the circulatory system and diseases of the bones and organs of movement.

It is evident that anything that can be done in childhood and adolescence and young adulthood to develop top quality in the bone, joint, and muscle structure of the body will be a service of great value in middle and later ages.

Not, indeed, that physical fitness in childhood should be sought only because it will be beneficial in later life. It is of value here and now.

Accidents kill more children of school age than all diseases put together, and, says Dr. Plewes, most of these unfortunate children fall within one or more of these categories: they have a low energy level, they are slow reactors, or they are clumsy because of "muscle stuttering" and awkward because of lack of basic movement skills. "They are physical illiterates. . . ."

Individual Physical Fitness

Everyone can increase his physical fitness if he will aim at a worth-while target. Let's shift our emphasis from "freedom from disease" to "the best possible health."

In the everyday work field, such a state of well-being will have good effects upon our job opportunities, our chances for promotion, and our earnings throughout our working life. More broadly, it will extend to give us emotional stability, mental security, and social adequacy.

A certain amount of what is needed physically has been decided for us before our birth, and is ours by heredity: the type of body we have, our bone structure, the length and breadth of our bodies, and the number and pattern of muscle fibers that make up the muscles of the body. But the important thing is not whether we inherit a ten-cent or a ten-dollar constitution, but what we do with it. An old model car, properly serviced, can give longer and more consistent service than a modern and more expensive model carelessly used.

This is an individual challenge to today's adult people: to adjust their bodies to the changing conditions of modern life so as to keep them in reasonably good condition to handle peak loads. What we need is to give our bodies regular and intelligent care: sufficient sleep and rest, a balanced and adequate diet, daily vigorous physical activity.

One sign of a strong body is that the muscles perform their functions properly, giving the necessary support to the vital organs. This is something that can be improved by regular, systematic exercise, and by making sure that sufficient oxygen is taken to our muscles to produce energy.

While it is the blood that carries the oxygen and other nutrients to the working muscles and the waste products away from them, it is that muscular organ the heart which produces the force to move the blood. And, says Dr. Plewes in an article published in *Canada's Health and Welfare*, "persons whose muscles are in reasonably good condition are less likely to suffer from heart disease than those whose daily routine requires only limited physical effort. . . ."

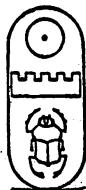
Two British medical research men found that coronary heart disease occurs with more than twice the incidence among the physically less active than it does among the active, and when it does occur the mortality is much higher among the less active. . . .

The worth of exercise rests upon a basic principle: The Law of Use. The Father of Medicine, Hippocrates, the first to break away from the idea that disease is due to the anger of the gods, declared in the fourth century B.C.: "That which is used develops and that which is not used wastes away."

Exercise gives us other benefits. It tends to lessen states of tension and fatigue and to reduce violent emotions. It contributes to weight control. . . . In short, adequate exercise of our muscles contributes to physical fitness, adding to our enjoyment of work and leisure; it encourages our zest for adventure, contributes to our courage in tackling problems, and gives us the vigour to do things of consequence. A fit person uses 20 per cent less energy for any move he makes than does a flabby or weak person.

In Mature Years

As the years pass, physical fitness demands that we constantly adjust to new pressures as well as to aging arteries. . . . We are masters of our fate only when we have made ourselves fit to meet the new conditions that surround us; when we have learned to



give in when the situation does not much matter and save our strength and energy for the important things in life.

A physically fit man easily finds his way out of difficulties that would keep his nerves twanging if he were sick or only half well. He gives birth to business ideas as no ailing man can. He has the grit to carry them into action.

It is a sign of maturity to know when to exercise and when to rest, when to hang on and when to let go. Francis Bacon, Lord High Chancellor of England, writing some 360 years ago, said a man seeking good health should be

ready to say: "This agreeth not well with me, therefore I will not continue it." If we hurl ourselves against Nature what can we expect but wreckage? Nature is so old, so strong, so fixed.

Let us not be content, then, in our mature life, to add up all the illnesses we do not have, and say we are healthy. There is a wonderful experience available to us: positive well-being. The only thing lacking is a desire so strong that it prompts us to do the necessary things . . . the wise person will rejoice in the strength to do his work and to achieve his happiness.



ROSIKRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See the *October* issue for a complete listing—the next listing will be in *February*.



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Early Rosicrucian Manifestoes

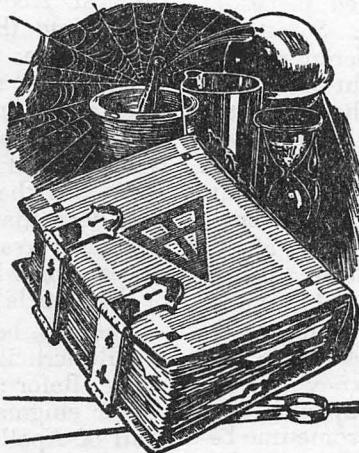
1. THE UNIVERSAL REFORMATION

By JOEL DISHER, F.R.C., Department of Literary Research

HISTORY is a whole; it includes everything that happens. So interwoven are its threads, however, that we can hardly draw out one to examine without pulling out with it a thousand more that are in some way connected. This is especially true of certain periods. In his Introduction to *The Portable Elizabethan Reader*, Hiram Haydn writes: "There are certain periods in human history when events of global and even cosmic significance occur too rapidly for men's thoughts and creeds to catch up to them. We are living in such a time now—a time when scientific progress has taken place so swiftly that we are unprepared to cope with it. The whole structure of our political, social, economic, and especially moral thinking must undergo a drastic revision if we are to readjust ourselves sufficiently to survive."

Another such period strangely similar to our own was that in Europe after the revival of learning. Man had been reawakened to the universe around him, and the growing sense of his own potentialities as a thinking human being at times overwhelmed him.

It was the transition period from the medieval to the Modern Age extending from the fourteenth to the sixteenth centuries and beyond. Beginning in Italy, it reached up through France and Germany to embrace the whole of Europe and cross the channel to England. Columbus, Da Vinci, Machiavelli, Paracelsus, and Martin Luther contributed to it. It brought to light the Rosicrucians.



In the midst of this ferment, several pamphlets referred to as *Rosicrucian Manifestoes* made their appearance. They publicly declared the existence of the brotherhood and set forth its motives and intentions.

The times which called them forth, to paraphrase Mr. Haydn, saw the whole structure of life threatened. A drastic revision of man's moral thinking was obviously necessary for

his very survival.

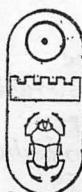
Such documents were like straws to drowning men. They were intended to restore hope and hold out assurance of a way of survival. That they accomplished their ends when their means seemed so slender and the odds against their success so great, is in itself a marvelous and unique fact. They were a desperate chance in a desperate situation and for that reason, if for no other, they are worthy of being kept freshly in mind.

Four Writings

These manifestoes were four in number although they inspired countless others, so many in fact that the word Rosicrucian itself took on an aura of magic.

The first of these pamphlets, "The Universal Reformation of the Whole Wide World," described the existing state of affairs crying out for improvement. The next, "The Fama Fraternitatis," announced that a secret brotherhood was already in possession of the wisdom necessary to correct the situation. "The Confessio Fraternitatis" outlined the purposes and intentions of the brotherhood. Lastly, the "Chymische Hochzeit" in the form of an allegorical

¹Hiram Haydn, *The Portable Elizabethan Reader*, Viking Press, New York, 1946.



alchemical romance depicted man's salvation by mystic means.

The method chosen to bring the matter to the attention of thinking individuals everywhere was unique, psychologically sound, and effective in the extreme. The pamphlets were mainly anonymous. They were circulated privately before publication. They appeared in widely separated places at relatively the same time. Sometimes they were attributed to different authors in order that curiosity might be aroused and controversy left to heighten the interest and the mystery. In this way, the universal nature of the brotherhood could be suggested, and the participants given a free hand without interference.

"The Universal Reformation of the Whole Wide World" made its appearance in Germany around 1614. It was anonymous. Earlier, three pieces strikingly similar on the same theme had appeared elsewhere. "Journey to Parnassus" attributed to the Spanish Cervantes had been published sometime before 1614. A piece with the title "Viaggio al Parnasso" appearing in 1601 had been ascribed to the Venitian Cesare Caporali. And about 1613, Trajano Boccalini, an Italian satirist, is credited with having written "Raggagli di Parnasso"—one hundred twenty-three "advertisements," the 77th being the source of the anonymous "Allgemeine Reformation" widely popular in Germany.

In 1645, there was published in England "The Great Assises Holden in Parnassus," supposedly the work of George Withers. It, too, is remarkably similar to the others. Finally, in 1656, a literal translation of the "Raggagli di Parnasso" into English was published, Henry, the Earl of Monmouth, being credited with the translation.

It is not hard to imagine the interest and comment aroused by such publication methods. With the judicious prompting of those in the know, as well as with the questions of those who were desirous of better times and the contentions of partisans of one or another of the supposed authors, the matter of the mystical brotherhood of the Rosicrucians was a very live issue for years.

As regards "The Universal Reformation," it is of little moment whether

the writing was the work of Cervantes, Caporali, Boccalini, or someone else. It did establish a parallel with the deplorable state of affairs prevailing in Europe. Even though exaggerated, it was accurate to a surprising degree, and highly entertaining; yet there were deadly serious implications. The writing was straightforward and brilliantly satirical. Above all, it was classical in theme and the kind of tale everyone delighted in.

Parnassus, the 8000-foot mountain in Greece, was held sacred to the gods. On its lower slopes lay Castalia where there was a fountain dedicated to Apollo. Here was the home of the Muses. It was here that the story recounted in the "Universal Reformation" took place (a part of which is retold at the end of this article).

There is, be it noted, no reference to the Rosicrucians as such in the "Universal Reformation." There is only a rather enigmatic reference to "the literati of Apollo" who, convinced of the corruption of the world, withdrew from public affairs to provide for their own safety. Taken by itself, this might be regarded as a gesture of despair and so in no way show a connection with the Rosicrucians and their plan for the restoration of the world. The unsatisfactory conclusion of the matter as well as the frequency of republication of the piece and the several authors supposedly engaged in the writing of it suggest that something more was intended than appeared in the tale itself. The fact that it was often found bound up with the "Fama" and "Confessio" adds a kind of substantiation: Either the readers or the Rosicrucians themselves considered it a part of the public propaganda of the Rosicrucians.

In the 1645 edition of "The Great Assises Holden in Parnassus," on the page following the title page, the "Lord Verulan" is set down as "chancellor of Parnassus." The English translation of Boccalini's "Raggagli di Parnasso" printed in 1704 goes even further in naming Francis Bacon the secretary in the story instead of Jacopo Mazzoni as it is in the original. Much the same thing, it may be remembered, occurred with Francis Bacon's own work *The New Atlantis* which was later republished by John Heydon under the title

A Journey to the Land of the Rosicrucians.

This suggests England rather than Germany itself as the point of origin of this flurry of Rosicrucian writing and implicates Francis Bacon in the creation of it. To the average reader, then and now, this may not seem too startling or too significant; yet Francis Bacon, "having taken all knowledge to be my province," had dedicated himself to the glory of God and the restoration of man to his proper estate in Nature.

Increasing Significance

The possibility is presented that the whole matter is of greater import than has been so far imagined, and that not only the Rosicrucians but also Francis Bacon may be seen in a far different light if the picture can be brought properly into focus. This necessitates a re-evaluation of the purposes of the Rosicrucians, the aims of Bacon's philosophy, and the ends the plays of Shakespeare were intended to serve. Such a task may be like that which faced the seven sages of Greece in remedying the world's plight and we may choose, as they seemingly did, to turn from it to matters more practical and more within the scope of our accomplishment.

We may, on the other hand, rebound from a feeling of despair as many readers of the "Universal Reformation" are known to have done and patiently push our inquiry deeper. We shall unquestionably learn something to our eternal benefit if we do.

The mystery surrounding the authorship and publication of these so-called *Rosicrucian Manifestoes* constituted one of their greatest assets and accomplished much that would not have otherwise been possible. The very hint that several widely separated individuals were sufficiently interested in the court on Parnassus and saw in it a picture of present-day affairs was in itself enough to intrigue the reader and prompt him to ask why. Perhaps it caused him to consider the situation personally, to ponder what he could do—if not to reform the world at least to improve himself. If he thought at all he thereby proclaimed himself as one to whom the writers, whoever they were, had addressed themselves. Cervantes was dead, Caporali was dead, Boccalini was dead

and yet somebody—or body—was making use of their material for some purpose. Why? And for what purpose?

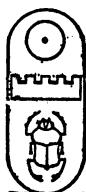
The reader of 1614 was better able to deal with the obscure hint and double meaning than are we for the reason that then one neither spoke his mind directly nor opened his thought completely on paper under his own name. Human life was valued too lightly for that. Everything the least unusual, then, whether event or writing, was sifted for its hidden intent. The indirect and the roundabout were thus to be expected. Francis Bacon, a past master in such procedure, once wrote of it as a way "to remove the vulgar capacities from being admitted to the secrets of knowledge, and to reserve them to selected auditors, or wits of such sharpness as can pierce the veil."

It is to be noted that the men mentioned in connection with the "Universal Reformation" were dead; but Francis Bacon was living. After his passing from the scene, in 1645 and 1704, we find his name openly associated with the affairs of "Universal Reformation" as a prime mover. This is curious in the extreme. It suggests a reason for the mystery surrounding him. It gives new meaning to the titles he used for his books *The New Organ* and *The Advancement of Learning* as well as the practical purposes behind them. It prompts one to see a deeper purpose everywhere—in the King James version of the Bible, in the emergence of the English Renaissance itself, in the plays of William Shakespeare. It enforces the thought that all these things were part of the "Universal Reformation" aimed at and were therefore the work of the Rosicrucians.

Perhaps the most interesting part of all this ferment to us is the perfect timing involved. Before the effect of the "Universal Reformation" had time to wear off, "The Fama Fraternitatis" began to be circulated. Then it began to be seen that the "Universal Reformation" had merely been designed to prepare the way for the Rosicrucians to announce themselves to the public.

* * *

The reader may wish to refresh his mind as to the matter contained in the Universal Reformation. For that reason a brief summarization follows in which



the conference between the god Apollo and the Wise Men of Greece is set forth.

To assist him in remedying the plight of the world, Apollo once invited the Seven Sages of Greece—Thales, Solon, Chilon, Cleobulus, Pittacus, Periander, and Bias.

Thales of Miletus proposed that a window be cut in every man's breast so that men would act honestly rather than allow their ulterior motives to be exposed.

Solon of Athens was for redistributing the goods of the world. Chilon of Sparta thought it better to do away with silver and gold as temptations to evil. Cleobulus of Lindus declared iron more dangerous since it more often was turned into weapons than into plowshares.

Pittacus of Mytilene wanted more stringent laws to force princes to right action over their subjects. To this Periander of Corinth took exception saying those who curried the favor of princes were to blame.

Bias of Priene ventured the suggestion that man erred in passing over the natural barriers set up by God. If communication were cut off and a protective isolation restored . . .

A novel proposal came from the

Roman Cato—a second deluge to cleanse the world and rid it of everyone except boys under twelve, with a new method of procreation arranged for. Women he thought were to blame for everything. At this point the whole conference took to its knees to pray for the preservation of all females.

Seneca pleaded that every profession should bring about its own reform.

An approaching stalemate was avoided when Jacopo Mazzoni, the secretary, proposed that the patient himself should be questioned and examined. That brought a sudden end to the matter: The patient was found to be so filled with rottenness as to make any cure impossible. They dismissed him, decided to abandon the inquiry, and provide for their own safety.

In their general proclamation, they regulated the price of herrings, cabbages and pumpkins, in addition to recommending that peddlers of peas and black cherries use larger measures. Everyone was thus satisfied since vices are natural to man, and most men are happy not in living well but in not living ill. The height of human wisdom is one's having sufficient discretion to be content to let matters stay as they are.



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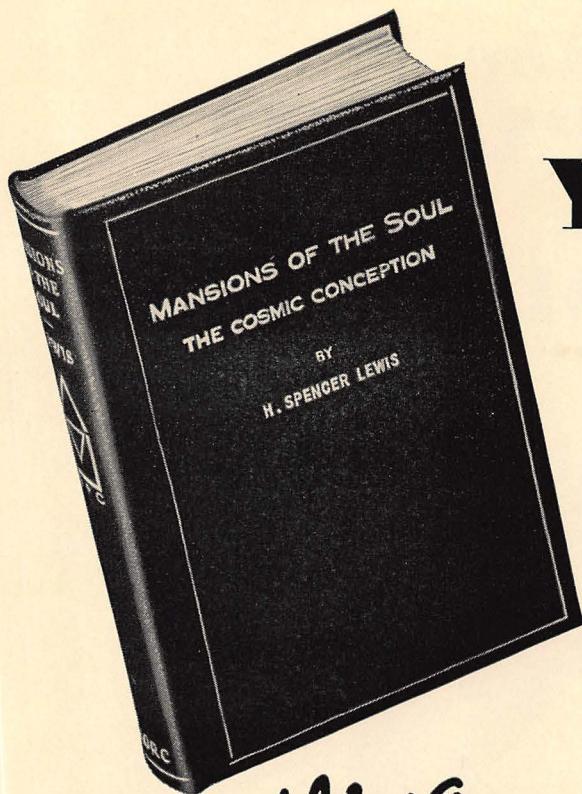
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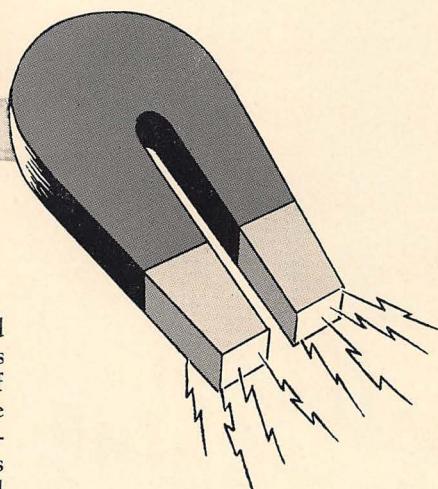
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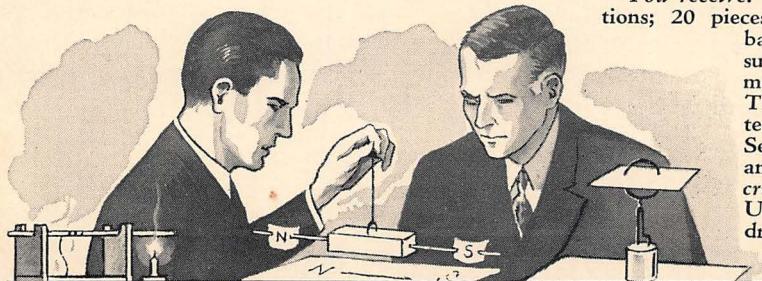
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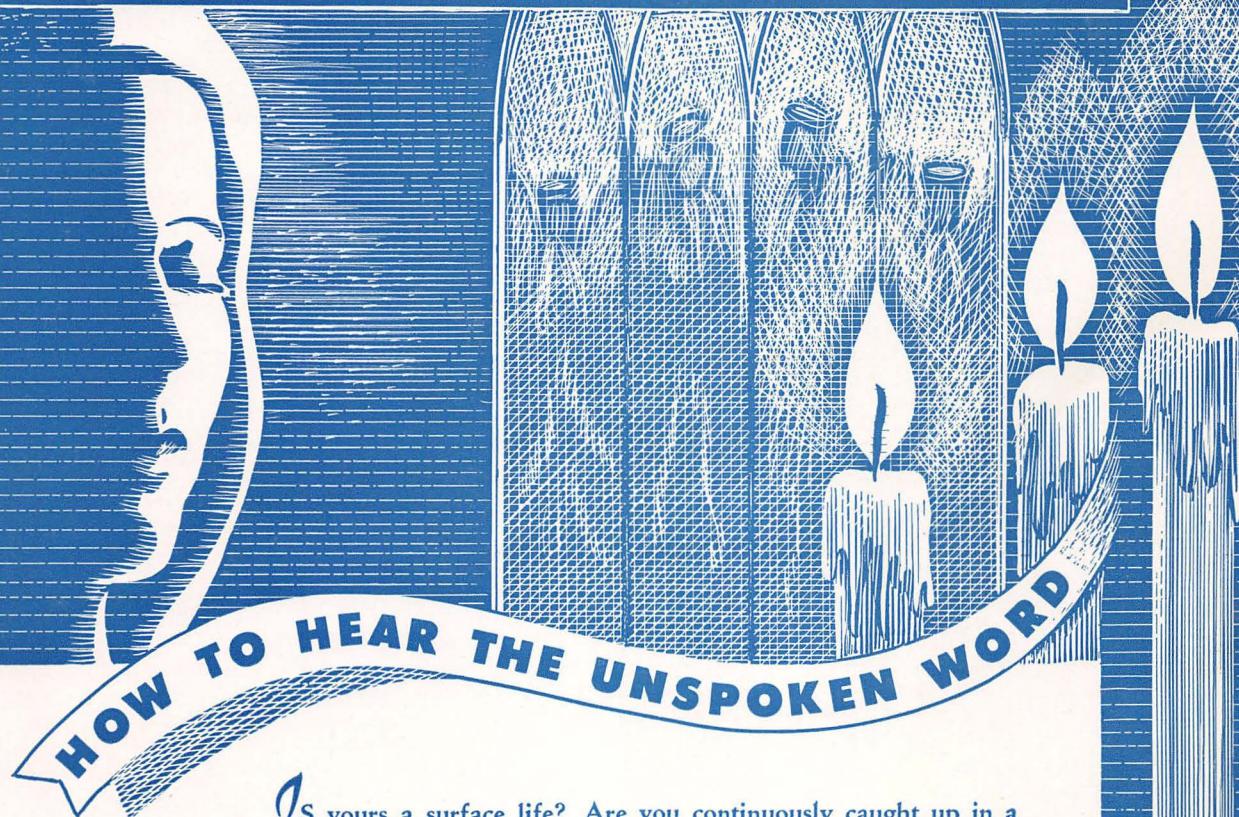
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